

THE CHRISTIAN REVIEW.

No. I.

MARCH, 1836.

Art. I.

DR. COX'S ADDRESS.

Mental and Moral Preparation for the work of the Christian Ministry ; being the Substance of an Address to the Students of the Theological Institution at Newton, near Boston, (Mass.) delivered at the Anniversary, Wednesday, August 19, 1835, by F. A. Cox, D. D. LL. D.

[We have great pleasure in presenting to our readers, as the first article of our Review, the following Address. It was the intention of those who solicited a copy for the press, to publish it in a pamphlet; but it has been thought preferable to insert it in this work, as it will thus be spread before a larger number of readers, and will be more easily preserved.—It has been presumed, also, that this course will be acceptable to the author, who, together with his colleague, expressed a great interest in the proposition to establish this Review, and promised their individual support. May this be the earnest of many valuable articles from able pens beyond the Atlantic.—The brief Preface was prefixed by the author.]

PREFACE.

I have been induced to comply with the kind solicitations at Newton to publish this address ; not merely, though chiefly from the hope, that it may, by the Divine blessing, accomplish some good,—but also, because the publication of it affords me an opportunity, in the prospect of a speedy departure for Europe, of giving a permanent expression to the deep and growing interest which I feel in the welfare of the Institution within whose enclosures it was delivered, as well as in the kindred institution at Hamilton, New York state, which I have had the satisfaction of visiting, and the youth in general, who are pursuing a course of education in various seminaries of learning. To these institutions and individuals, as well as others, and to all my much loved friends, the ministers of the gospel of various denominations with whom I have held delightful intercourse in America, these pages are humbly, respectfully, and affectionately dedicated. May the tear that shall fall upon our parting hour, like the drop that forms a permanent concretion in some of nature's caves, leave behind it, when the feeling of the moment shall have evaporated, a lasting memorial in the heart of a pure and undecaying friendship !

Providence, (R. I.) Sept. 3, 1835.

ADDRESS.

The christian ministry was with the apostles an all absorbing passion. To the accomplishment of its great objects every faculty was devoted. They realized it as a high and holy vocation to which they were called of God,—a work of toil and difficulty, but of heavenly charity to which they willingly devoted health, energy and life. They deemed, and justly deemed, it to be an enterprise of such moment as to demand a peculiar consecration of spirit ; involving, as they perceived, results which everlasting ages only could disclose.—Engrossed with this mighty project of winning souls to Christ, every thing else sunk from view and was lost to consideration. Nothing which had relation merely to this life could awaken more than a transient emotion—it could excite no permanent interest. The transactions of this world, which ordinarily occupy so much attention, were but as bubbles on the stream of thought, breaking on the surface, and incapable of interrupting its flow. For this great cause—this *only great cause*, in their estimation,

they lived, labored and died. In the promotion of it they had one purpose—so to discharge its duties, so to elucidate its spirit, so to accomplish its great intention—to labor in it with such a self-annihilating ardor, as to be “*accepted*” of their Lord and Master. This being effected, every thing else became at once indifferent;—their outward condition, their personal sufferings, their existence “in the body” or out of it,—whether they lived a few years or many, in joy or sorrow, in honor or reproach,—whether they lived in this world or in another, they had one object—“wherefore we labor, that whether present or absent we may be accepted of him.” 2 Cor. 5: 9.

A proper estimate of the ministerial office will show, that in order to the effective discharge of its duties, every faculty with which man is endowed, and every holy principle which qualifies for the sacred function, must be early and assiduously cultivated. The intellect and the heart will find ample scope for exercise in a work which is conversant with the highest sublimities of truth, and contemplates the elevation of a world from its fallen state to the dignity of restoration to God, the sanctity of true religion, and the bliss of heaven.

The two classes of qualifications for the Christian ministry, the mental and the moral, have been frequently regarded, not only as distinct but incompatible. Some have insisted upon a right state of heart, as the exclusive requisite; and have pleaded in support of their opinion the illiteracy of the primitive propagators of Christianity, and the useful lives of certain individuals whose praise is in all the churches. But in attempting to sustain this argument they have overlooked the miraculous tuition of men, who in one hour were capacitated to speak the languages of many nations, and who were expressly commanded to wait for this preparation of the Spirit before they undertook their ministry. They have forgotten also the often repeated regrets of the persons in question, that they were continually sensible of the restriction of their moral power and influence through the want of early instruction. They pause not, besides, to reflect on the absurdity of supposing, that what tends to expand the mind and store it with knowledge, to increase its range of power and general grasp and comprehension, renders it *less* capable of exploring things into which angels desire to look.

It has been presumed, that intellectual cultivation militates against piety, and that consequently if that which constitutes

the substantial preparation for the Christian ministry be endangered, such a hazard ought not to be incurred. We reply, it is not the knowledge which occasions the result, but the perversion of it. The real *tendency* is in the opposite direction; for the more the mind is informed upon every other topic of an incidental and collateral kind, the more capable does it become of appreciating the evidence and the discoveries of revelation, and surely not the less for ascertaining its principles. *Religion itself*, it is true, is a matter of "spiritual discernment;" but the elucidation and *enforcement of it upon others* requires a skilful and qualified instrumentality—an instrumentality, we grant, which must not be separated from the religious principle, the holy, heavenly and self-devoted piety, as its inwrought and inherent strength, and without which it would be weakness; but which is, notwithstanding, an essential concomitant, and a powerful means of promoting the great purposes of infinite mercy. If this were not the fact, why is any instrumentality employed, and why are any gifts bestowed upon men? Example could not be successfully pleaded against the advantages of literature as brought into coöperation and conjunction with religion: for certainly some of the brightest lights of the moral firmament have shone forth in all the glory of a consecrated learning.

Some have gone into the opposite extreme, maintaining that a cultivated mind is the *only* or *chief* prerequisite to the ministry of the gospel. They have dispensed with Divine instruction; they have thought the teaching of the Spirit unnecessary, and have deemed the only qualification to be a literary education, and a fluent eloquence. But such persons can know but little of the nature and office of the Christian ministry, while they imagine that which is in truth auxiliary and preparatory, to be the great end. In pleading for the intellectual, they forget the *moral* and spiritual education; and by introducing to this service men whose great purpose has been to obtain subsistence or to acquire distinction—who have passed with honor, perhaps, through the classes of a university, but have deemed it unnecessary to learn in the school of Christ,—they have virtually disparaged, degraded and scandalized a work which has called forth the efforts of the greatest, the wisest, and the holiest of our race!

Though I am about to consider separately the two modes of preparation for the Christian ministry to which I have alluded,

I am, nevertheless, solicitous that you should consider them as *essentially one*. Let the heart be diligently kept; but let not the intellect be treated as if it were no endowment, or as if religion were intended to supersede it. On the other hand, let the mind be cultivated, but not to the neglect of the heart.

I. Mental preparation,—the discipline of the mind.

It would be superfluous to insist upon the *acquisition of knowledge* as prerequisite to the future labors of the ministry, because it is the avowed purpose of your coming to this Institution. While a vigilant and beneficial superintendence is exercised over the moral and religious character of those who have solicited its patronage, the great object during these few years of academical seclusion, is to accumulate knowledge. And though your attention may be required to some branches of literature or science, which may not appear to have any *immediate* connection with the sacred office, yet their adaptation to discipline, direct, and invigorate the mental powers, may render the pursuit of them eminently advantageous. As the kind of knowledge to be chiefly sought, and the *mode* of pursuing it, constitute the particular objects of the instruction you are continually receiving, I shall avoid those particular specifications which might otherwise be proper, and touch only upon general considerations.

1. Cultivate a spirit of inquiry, as distinguished from the mere desire of accumulation. Many persons possess a certain force and energy of intellect, which, combined with a tenacious memory, enables them to make extensive acquisitions,—but who either do not possess, or possessing, do not employ, the discriminating faculty. They are content to be learned, without being wise;—to lay up in the mind a store of language, science, and history, without a proper application of thought, research, and judgment, to distinguish things that differ, and to trace their bearings and consequences. They purchase, as it were, the ore of knowledge in the mass and aggregate, but never separate, and smelt, and apply it to the great purposes of existence.

In urging you to cherish a spirit of inquiry, we shall not be supposed to inculcate a spirit of scepticism. The one is the use, the other the abuse of reason. To inquire with diligent assiduity, and unprejudiced freedom of thought, by no means implies the necessity of doubting. It has, indeed, been said, he that never doubted, never believed: but this is manifestly

erroneous. We must distinguish between suspense, and doubt, or disbelief. During the progress of instruction, the mind, though not brought to a conclusion, may nevertheless be in no condition of scepticism. In religion, especially, there never may have been either doubt or suspense, and yet a firm and valid faith; for that which belongs to mere reason differs from that which depends on revelation. It is the province of reason to ascertain the fact of the revelation, and when this is determined, which is a matter of evidence, then the truth or doctrine revealed is to be received as an article of faith, even though it may oppose our most cherished prejudices. It surely is not necessary, for example, first to disbelieve there is a God, in order to come at length to the knowledge of his existence; or to question previously the character of Christ as the Saviour, in order to arrive at last to the conclusion, that God interposed for the salvation of the world. The spirit of inquiry must, therefore, be cultivated chiefly with reference to the evidences of revelation in general, and the peculiarities of its prominent truths in particular; and it should comprehend all those collateral branches of knowledge which tend to illustrate the truth, or to elucidate the beauty of scriptural discoveries. Our acquaintance with spiritual realities on earth must be elementary; we shall, consequently, always find an ample field of investigation, that from what is known, we may advance to what is unknown, and may cultivate the spirit of angelic research, without intermingling the feelings of a human and unhallowed scepticism.

2. Endeavor to form *habits of observation and reflection*. The characteristic difference between individuals in this respect may be easily illustrated. Let two persons of a different cast and mould of mind be sent successively on the same journey; let them pass through the same countries, the same towns, and mingle in the same society, and you may find an essential difference in the report which each traveller presents, and in the use which each has made of the very same elements of general thought and knowledge. The one will awaken the deepest interest in scenes and occurrences, which the other had no power to notice and combine, much less to detail and enforce.

Much of the power of observation depends upon the early discipline of the mind; and the cultivation of this power is of eminent advantage in the discharge of the Christian ministry. The office implies an acquaintance with human nature. The administration of the Gospel requires a nice, and wise, and dis-

criminating adaptation to the diversities of character which abound in the walks of ministerial fidelity. The power of doing good, therefore, instrumentally considered, has a close connection with the power of observation and reflection. A minister should acquaint himself with all the delicacies of human feeling; and he may, by habit, practice, observation, and experience, learn to penetrate the very heart, and know how to administer reproof, consolation, or instruction, as the case may require. The habit in question will evidently tend to enlarge the boundaries of knowledge, to extend the sphere of influence, and diversify and give effect to the ministrations of the sanctuary.

3. Cultivate the power of *abstraction*. In the course of your future ministry, be assured you will find this recommendation of some importance; especially should your lot be cast in a situation of great publicity, amidst a numerous population, and where you must mingle with the activities of the age. Methods of study depend much upon early habit; and the mind, as you know, like the scion, may be bent in its growth, in any direction. We know persons of great eminence as public speakers, who can never divest themselves of tones of voice, and peculiarities of manner, which to others appear most faulty and even ridiculous, in consequence of neglecting these points at first; and thus converting what was casual into an essential and permanent defect. It is precisely similar with habits of study. To subordinate the mind to these habits, which is commonly the case, and which is an inversion of the order of nature, may be attended with the most serious inconvenience. I have no hesitation in saying, that so flexible is the human mind, and so admirable its construction, that it is quite possible to learn to think in a crowd with as good effect as in perfect solitude and silence. The mind, like the ear, which comes at length to be insensible even to the loudest sounds, may perform its operations in the midst of bustle and stir without being sensible of any confusing effects; and trains of thought may be carried on amidst domestic, social and even public life, as well as in the secrecy of retirement. We would not convert the Christian minister, who ought to be the *social*, into the *absent* man; but we would disenchant him from the spell of circumstances, and unbind him from the fetters of habit. The more he learns to be independent of external circumstances, the less

of valuable time will he be compelled to sacrifice, and the more will he be in a condition to accomplish extensive good.

4. The *continual consultation of writers of celebrity on Theological and Biblical topics*, need scarcely be inculcated, as this is an indispensable part of your education ; but allow me to suggest the practice of *thinking over again*, in an unbroken train and continuity of reflection, the *books* which you read from time to time. It is possible, by hurrying from volume to volume, and from author to author, to read much ; and yet to be little informed upon any one subject. The mind requires time for the digestion of its knowledge ; and even the impressions upon the most tenacious memory will be evanescent without frequent revision. After having perused an author in detail, we gain, by this means, a more comprehensive knowledge even of what has been read. We perceive more clearly the bearing and connection of various topics, and obtain a more comprehensive view of the general design ; while, by affording repose, it renews the mental energy, and prepares for future pursuit. The student resembles, in these circumstances, the traveller, who, having passed along the roads and lanes of a district, at length attains to a summit, from which he is enabled to survey the great features of the country in their general aspect and larger combinations.

This method of procedure will not only tend to expand the intellect and generalize our conceptions, it will facilitate composition, diversify phraseology, and produce concentration, force and mastery of a subject. Instead of a superficial smattering, we shall perceive indications of research, and thought, and digested knowledge. Instead of mere loose generalities, there will be selection and order : instead of poverty of sentiment and excess of effort, there will be richness, plenitude, and freedom of communication.

5. Study *your own mental peculiarities*. These are by no means difficult to discover, even from the very first, while the progress of education will develop them more and more. Minds of a superior order, as well as those of an ordinary stamp, have both their peculiar aptitude and imbecilities ; a thorough knowledge of which may save time and labor. There are some kinds of study, in which minds of a certain mould can never make any great proficiency ; and some faculties, which no cultivation can render very vigorous. By the misapplication of energy in these respects, many baneful consequences may ensue, especially the deterioration of those powers, by neglect,

with which the mind is endowed. As, however, on the one hand, we would not plead for the entire abandonment of a pursuit on account of a detected or fancied inaptitude, so neither, on the other, would we urge an exclusive attention, on the ground of peculiar adaptation. The consciousness of defect may serve to stimulate diligence, and the consciousness of capacity should not encourage a detrimental preference.

Though we may not be qualified to excel in one branch, it does not follow, that we are justified in disregarding it; and though we may be capacitated for distinction in another, it does not follow, that we should cultivate the power with disproportionate zeal. There are, for example, the reasoning and the imaginative faculties; an ascertained defect of imagination, for example, should not induce a public speaker to despair, but rather stimulate him to supply this want by cultivation, that he may be aided to adorn the rugged paths of research, and render attractive to others the dry, hard, and cold severities of argument; and a consciousness of some imbecility in the power of reasoning, and an exclusive tendency to what is brilliant and imaginative, should induce him to aim at the due adjustment of these respective claims,—that what is merely ornamental and illustrative may not supersede what is solid and essential.

Still it may be taken as a general rule, that the faculties which are strongest should be assiduously cherished; for doubtless the Head of the Church prepares his agents for the spheres he assigns them, by special endowments; so that we may have a Paul to plant in argument, an Apollos to water with eloquence, while God gives the increase.

II. *Moral preparation*,—THE DISCIPLINE OF THE HEART.

To one who is anticipating the arduous and responsible duties of a Christian minister, the language of Solomon is peculiarly appropriate, "Keep thy heart with all diligence, for out of it are the issues of life." The remarks already introduced have proceeded upon the assumption, that piety *does exist* in those who are called upon to cultivate the mind with reference to the discharge of the ministerial office. We must not be supposed to inculcate discipline, where there is not the hallowed feeling; but having first been *devoted*, our aim is, to make *well-disciplined* soldiers of the cross. If the great fundamental principle of vital religion be deficient, our admonitions must be considered as inapplicable and unmeant. Love to Christ, and love to souls, constitute the pledge you have given to the

church, of your character, of your call, and of your fidelity. On this, our confidence in you is founded, and on this your own salvation depends. It is the true badge of your office, the seal of your engagement, the indispensable evidence of your consecration and calling. But though you have passed through the valley of penitential sorrow, and cleansed your spirit in the fountain of redeeming blood, and tasted the cup of sacramental blessing,—though you have cherished the ordinary and hallowed feelings of a genuine piety, and taken your standing on the mount of God, in the firm and fearless attitude of a religious profession, and obtained some conquests over temptation, corruption, and the powers of darkness, there is much still to be accomplished, not only as it respects your future conflicts and anticipated ministrations, but more especially with reference to that self-cultivation, which is now more immediately needful, before you are required to join the camp, and take the field.

1. Let it not be deemed superfluous to inculcate *an entire separation of spirit from the ordinary pleasures and principles of life*. To a certain extent this is implied in every case of religious profession, and seems involved in the grand prerequisite already stated to have been assumed on your behalf, of a substantial piety—a piety founded in repentance, faith, devotion and obedience; but in those who voluntarily devote themselves to the Christian ministry, it is to be expected in a higher degree. As your vocation does not admit of secular employment, it should be disentangled from a secular spirit. Others may be lawfully diligent in business, but you have none to pursue; and when called into the ordinary walks of life, you must carry with you the feelings of another world. Paul appears to have considered himself under a peculiar obligation to self-discipline, inasmuch as, like the combatant in the Olympic games, he had pledged himself as a minister to a peculiar service, sought a peculiar reward, and was encompassed by no ordinary spectators.

Do not imagine that in the seclusion of academic bowers, you are beyond the reach of worldly principles, or that you are invulnerable to attack. It may be allowed, that in so self-denying a course as that which opens upon you in an institution which has none of the honors or emoluments of endowed establishments to bestow, there are fewer inducements to secularity than in many other situations; yet is there a sufficient scope for ambition, and sufficient inducements to pride, envy

and all uncharitableness. Wherever human nature is raised to distinction, it will be tempted to vanity ; and if the merest child cannot wield his tinselled sword, or wear his gaudy robe of mock command, or sit in his chair of puny state, without assuming the air of the hero or the mode of the monarch, be assured temptations lurk around the steps to a pulpit, and breathe their pestilential influence into the purest atmosphere of a consecrated piety. The great means of effectual counteraction, is devotion. "Pray without ceasing." "Our fellowship," said the apostle, "is with the Father and with his son Jesus Christ." The suppression of improper desires, the extinction of unholy motives, the power to separate from whatever is incompatible with the dignity, the purity, and the exclusive zeal of the minister of Christ, must be sought at the throne of grace. Thence only, where the elements of Christian character and ministerial usefulness were first obtained, can you hope to draw renewed supplies of piety, fresh confirmations of faith, and new accumulations of moral and spiritual strength.

2. *Delight in the work itself* is not only essential to your peace, but one of the chief elements of future success. In the discipline of the heart, it is therefore of the utmost consequence to preserve this feeling in a state of vigor. Unless love to the work be the spring of ministerial action, although the chief business of the sacred office be respectably performed, it will be alike destitute of self-satisfaction and of real efficiency. In the absence of this feeling, the required services will become a round of formality ; and listlessness and languor ensue. There will be a continual strain and effort, with little or no pleasure. The whole will be of the nature of a task and a burden ; and the vigor of the effort will greatly depend merely on the force of external excitement, which is liable to perpetual fluctuations. Nothing great was ever achieved without a portion of enthusiasm. The man who is destined to excel must have one object, of which he must form the greatest conceptions, and to which he must devote himself with a degree of exclusive zeal. There must be a concentration of feeling and of effort upon one point,—so that nothing shall divert or turn him aside from the pursuit. It must fill his vision, inspire his thoughts, and stimulate his exertions. He must be a devotee and a kind of martyr to it. If all this has been exemplified in the history of those illustrious individuals who have risen to the first rank in literature, science and art, can any thing less be

requisite in one who has the noblest work to perform that can be committed to man, and involving in its due discharge the highest possible responsibility?

In order to sustain that hallowed enthusiasm which befits it, you should often present to yourselves the grandeur of the object itself. It is the very work in which the Son of God engaged during his few short years of residence here. It was the very sphere he chose, and which he only could entirely fill; a work so great in aim and responsibility, that the performance of it filled his days with labor, and his nights with solicitude. His was a ministry of toil and suffering, of inconceivable woe—yet of glory. The sphere which he occupied, in which he has set us an example, and which has invested him with infinite distinction was that of “doing good.” Yes, the pen of inspiration has in one line drawn a character of infinite majesty and grandeur, and described a work, the full result of which eternity itself will be insufficient to unfold—“he went about doing good.” This, my brethren, is your work,—the service to which you are called, and to which you have pledged yourselves. If you think any service can be more important,—if you imagine any cause can surpass or equal it, in the powers it requires and in the destinies it involves,—if you suppose that any object can be greater than that of saving souls from death, then quit—quit this service for another,—quit it instantly—and quit it forever!

3. *Cultivate that benevolence of temper which shall be in accordance with the benevolence of the gospel.* Notwithstanding the diversities of natural disposition, this is perfectly practicable; for if it be expected that the hearers of the gospel should, upon their reception of it, evince the characteristic features of a pure and heavenly religion, the religion of love, much more is its transforming efficacy to be anticipated in him who dispenses it. If in the spirit of the preacher there be a striking contrariety to his doctrine, effect must be prevented; for even the commonest minds are deeply sensible of these discrepancies. The enforcements of eloquence are incomparably less operative than the enforcements of example.

During the present period of preparation, the tone of mind should be scrupulously watched over, and may be easily controlled. With regard to the temper, your devotedness to so great and good a cause, requires the cultivation of what is amiable and of good report. All sallies of passion, fretfulness

and irritability, are not only degrading to character, destructive to that pious intercourse which should subsist amongst persons called to the same noble office, but subversive of personal comfort and detrimental to future usefulness. Now is the period while yet the worst natural disposition is not so confirmed by habit as it may afterwards become, to lay the basis of those excellencies which the Apostle represents as peculiarly *episcopal*, and some of which imply the quality in question. "A bishop must be blameless—of good behavior—patient—not a brawler—one that ruleth well his own house—he must have a good report of them which are without."

It is not, however, mere temper that is concerned in the present subject, but rather the *general tone of the mind*, which, as it has been intimated, should be characteristically benevolent,—which tone of mind it is of the greatest consequence should be early and assiduously cultivated. Love to all men, especially the household of faith, bespeaks the man of God, and the disciplined state of the heart. Let your affections expand to the dimensions of our chosen theme, and be formed upon the model of divine love. Aim now and at once to crucify the petty animosities and envyings of nature, and to rise to the dignity and delight of that Christian charity, which combines the utmost intensity of feeling, with a boundless diffusiveness of action.

4. *Scrupulously guard against every thing that may tend to the relaxation of ardor and the deterioration of piety.* It is not sufficient that the impulse should have been given, or that a holy enthusiasm should have been kindled: great pains should be taken, especially at an early period, to give it the perpetuity of a habit,—to render it a kind of second nature—a very element of existence. There is a species of moral hardihood to which the servant of Christ should be early inured, that he may be prepared like a good soldier for the warfare. If personal piety decay, zeal will proportionally diminish; for such a service as this cannot be sustained by mere excitement. Aim therefore at *progress* in religion. Maintain a close walk with God. Beware of the poisonous infusions that mingle with the very sweetest draughts of literature, and are insinuated in the thousand rills that flow from "Helicon's harmonious springs;" lest, while you acquire expansion of mind, you suffer depravity of heart. Let your mutual intercourse be rigidly guarded, lest vivacity should degenerate into levity and the ministry be blamed.

Eminent personal religion, which is always associated with humility and self-denial, will prepare you for the future trials of your work; for be assured, though it has great attractions, it is beset with many discouragements. It is common for young men of some mental dexterity, and at first encouraged by the courtesies of society, and sometimes by indiscreet flatteries, to issue from their academical retreats with considerable self-confidence and high wrought expectations. Let me forewarn you, that however useful may be your life, and however distinguished your career, there will be enough to convince you that you will have really few sources of gratification, unless the *service itself* be your chief pleasure. You may expect a crown of thorns as well as your master. You must be prepared for the misinterpretation of your motives, the misrepresentation of your actions, the failure of your best efforts. You may labor in vain, you may suffer reproach, you may meet with malignant hostility or hollow friendship,—but a pure conscience and a smiling God will be an ample compensation. May you ever be enabled to adopt the Apostolic declaration, “our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world!”

5. *Let Christ as an example, as well as a Saviour, be continually in your thoughts.* The enterprise in which you have engaged is founded on avowed love to him who “died for you,” and who, having accounted you faithful has put you into the ministry. To him you have surrendered *all*. His redeeming mercy has moved you to lay your talents, your time, your very life, upon the altar of public duty, as a sacrifice to God. The best fulfilment of your vows will be a perpetual imitation of his own example. He lived as well as died for the world. His zeal was ardent, his devotion pure, his benevolence expansive, his activity unsleeping, his humility perfect. What opportunity of usefulness did he neglect? What obscurity of station or poverty of circumstance did he despise? What provocation did he return with revilings and contempt? By what difficulty in the path of duty was he deterred? What ease did he seek for himself? What worldly honor or favor did he covet? What suffering did he refuse to undergo, when God was to be glorified and man was to be saved? His example is a bright track of celestial light, that directs our ministerial course through the wilderness of time, and along the path of self-denial, to the

glories of immortality. Let us follow it with implicit confidence, sacred delight, and persevering footstep. Then, however humble our powers, or limited our success, we may at least anticipate the approving welcome at last.

Allow me, in conclusion, therefore, specially to present to view the second coming of the Lord. This is doubtless a part of your creed, as it is an essential fact in every system of Divinity, and without the acknowledgment of which the book of inspiration must itself be rejected. But this admission may be only a cold formality, or a theme for discussion, without exerting a practical influence. In order to a due sense of the certainty and glory of the event, it must enter into our thoughts and affections, and obtain a kind of moral dominion over us. It must not only be fixed in our creed, but stamped upon our hearts. We must be "looking for that blessed hope." For this we must wait. It must give a tone to our character, as it will impart a grandeur to our conceptions and deepen our most sacred feelings of responsibility. Regard it as the inspiring motive and great end of your ministry. In that hour, that ministry will be consummated;—then it will be appreciated and rewarded; or—solemn thought—*condemned!* O then will fidelity and holy zeal be adorned with their rejoicing converts, and crowned with their predestined honor. Then will the servant of Christ emerge from the poverty, self-denial, reproaches, temptations and toils of time into the bliss of a perfect and manifest acceptance with the Lord. He will receive his welcome, share his benediction, and be everlastingly beatified in his presence. The enemies of the cross and the opponents of the great message of the Christian ministry will be covered with shame, while the faithful dispenser of its eternal verities will be clothed with light and led to the fountain of life! Then will be the greetings, and the welcomings, the unions and communions of holy pastors and happy flocks, such as earth never saw, and such as angel spirits will delight to see! Then will labor be forgotten in rest—infirmary and conscious unworthiness in perfect acceptance—conflict in final victory. Then will he whose mitre on earth was composed of thorns, whose best and most stately robe was a vesture of humility, whose bishopric was the domain of suffering humanity and needy ignorance, rise to distinction, immortality and the perfect love of God! Then will he hear from his Judge and Saviour and the "chief Shepherd of Israel"

the joy-inspiring language, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

With this consummation in view, how exceedingly desirous should we be to be "accepted of him!" How inexpressibly insignificant, when contemplated in the light of this subject, do all the objects of a worldly ambition appear; and how base and contemptible when these wretched tares are sown in the precincts of the Christian ministry! Away with the love of money, and the love of rule; with false and vicious aspirings after personal greatness or ministerial popularity; after a name that perishes and a glory which departs! Could we grasp the wealth of the most opulent, the power of the most potent, and the fame of the most illustrious, what would all these *nothings* weigh in the scale against the final approbation of the Lord? Here is an object worthy and exclusively worthy of our ambition, and affording ample scope for its exercise. We never can seek it too ardently or value it too highly. While every thing else is loss, this is gain. For this as a portion, we can *afford* the sacrifice of every temporal possession or good. It is to be bought at *any* price, and sold at *none*. It is the only wealth of both worlds; he who possesses it can be poor in neither, and must be infinitely rich for ever!

ART. II.

WAYLAND'S MORAL SCIENCE:

The Elements of Moral Science. By FRANCIS WAYLAND, D. D. Second Edition. New-York, 1835. pp. 448. 8vo.

Elements of Moral Science. By FRANCIS WAYLAND, D. D. Boston, 1835. Gould, Kendall & Lincoln. *Abridged, and adapted to the use of Schools and Academies, by the Author.* 12mo. pp. 244.

THE science of Morals has employed some of the ablest pens which have ever been wielded, from the days of Plato to the present time. The views of the writers, on various points connected with the subject, have been exceedingly various, and often discordant, and even opposite; and while the very fact of their choosing Morality as the subject of discussion, has as-

sumed man to be a moral agent, some have advocated opinions which are incompatible with that assumption. The existence of a Moral Sense, for example, has been denied; as, also, has the distinction in the nature of actions; and, of course, the existence of a fixed and immutable standard, by which their nature should be determined. If man has no *Moral Sense*, it is obvious he can have no *perception* of any distinction in the nature of actions, even if such distinction exists; and if no distinction exists in the nature of actions, the possession of a Moral Sense would be useless, or pernicious: useless, if there were no appropriate object on which for it to act; and pernicious, if, while it had really no object, it should convey to the mind the impression of the existence of one. And if there were no fixed immutable standard, by which to estimate the moral character of an action, how could the moral sense decide that it was good or bad?

It is true, that the Moral Sense exists in a great variety of degree, in different individuals; but it belongs to the race of man, and in some degree exists in every individual of sound mind, and a complete organization. If it be feeble in a given case, of course the perception will be feeble of the difference of the moral character of actions; and the recognition will be indistinct of an original, and natural, and immutable standard of action. The diversity of opinion on these subjects among writers on Morals, is perhaps to be referred to the variety of degree in which they themselves possessed the moral sense. If it was, in some of them, originally feeble, and moreover was overborne by the rampant growth of other and opposing principles, it is quite credible, that they should scarcely discern its existence: and if, like writers in general on human nature, they assumed themselves as a fair sample of the species, it is natural that they should think and teach, that man has no moral sense; that there is no moral distinction in the nature of actions, and that self-interest, self-gratification, or civil enactment, is the standard of rectitude. It is scarcely necessary to say, that such persons are utterly unqualified to write on the subject of morals, and to teach men to discharge moral duties:—as much so as a man whose vision only permitted him to see “men as trees walking,” would be to describe minutely the beauties of a landscape, or to write a treatise on the harmony of colors. It is he only, who combines a strong intellectual, with a high moral endowment, who is qualified to determine the principles of mo-

ality, and to dictate rules of conduct. It is obviously in vain, therefore, to expect sound morality in the writings of such men as Volney, Hobbes, Hume, Epicurus, &c. The praise of intellectual power belongs to them, and we award it; but Intellect cannot produce the moral sense. To be rightly active, it requires, indeed, illumination by the intellect, because, like all other feelings, it is blind; but it can no more be produced by intellect, than intellect by fear or attachment. And it is the need of light from the intellect to the moral sense, which renders necessary in a writer on morals, the combination of strong intellectual powers with acute moral perceptions.

There is a difference, almost *toto cælo*, between the writers above mentioned, and Dr. Paley, whose work on Moral Philosophy has for many years been the standard text book in the institutions of learning, both in the old world and the new; and yet we are not prepared to award, even to Paley, the praise of possessing such an intellectual and moral endowment as might best qualify him to write on this subject. That we may not be charged with making exceptions against him unadvisedly, we will advert to one or two particulars respecting him, on which our objections to him rest. It would seem scarcely possible, that a man of the *highest* moral endowment,—a man, whose instinctive perception of moral distinctions was exquisite as that of a virtuous woman relative to whatever might endanger her purity,—that such a man should lay down a principle, in a treatise on Morals, so manifestly unsound as his celebrated doctrine of Expediency. Yet he advanced it, and revised it, and made his system of Morality, more or less, throughout, to rest upon it: and we may hence infer, that, in his deliberate judgment, the ground he assumed was tenable. The same comparative feebleness of moral perception discovers itself, when he advocates subscribing in the gross, to articles of religious faith, the particulars of which should run counter to the subscriber's convictions of truth. Surely, a man of only average moral endowment must see the inconsistency between the Archdeacon's precept and the legal requirement which follows, viz: "That no man hereafter shall either print or preach to draw the Article aside any way, but shall submit to it in the *plain and full meaning* thereof; and shall *not put his own sense* or comment to be the meaning of the Article, but shall take it in the *literal and grammatical sense*." Could a man of elevated moral principle, who should dissent from the "plain and full mean-

ing" of any single article, or should "put his own sense" on it, when distinctly required to take it in the literal and grammatical sense, sign that Article? Still further, could he do this, when he dissented from many of the Articles? Could he distinctly teach, as moral duty, to youth of his own country and others, such prevarication? But there is yet another proof, that lofty moral feeling did not exist in this writer;—proof, in the form of a plea of "guilty," to the charge; which, though uttered playfully by him, was not the less indicative of the tone of his moral feeling. He said, on a certain occasion, to an intimate friend,—perhaps a dignitary of the English Church,—“My Lord, I cannot afford to keep a conscience!”

Paley's doctrine of Utilitarianism presents us with a fluctuating, variable, and uncertain principle of action; utterly at variance with the institutions of nature or of God; and it is on this ground that we object to him. A system of Morals professes to teach men their duty; and, to be sound, must be founded on human nature, as it is. But human nature is determinate; it *is* in accordance with the will of its Author, and that will is invariable. His will, as to what man *shall do*, must be in harmony with his will as to what he *is*: therefore his will on human duty is invariable. His invariable will is the rule of his creatures' duty; and hence, the doctrine of expediency, which is, that the rule of right is variable, is exploded.

Since the time of Paley, advances have, we think, been made in the Science of Man; and, as a natural consequence, we may look, from writers on Ethics, for systems of Morals corresponding with the attained degree of knowledge of human nature. As this knowledge increases in extent and in exactness, will those systems be sound and complete; and every advance towards perfect soundness and completeness in these systems, is a certificate that progress has been made in the knowledge of man. We recognize, in the work of Dr. Wayland, such a certificate. If it is not a perfect system of Morals, and if it is not in advance of the *age*, it is yet a great advance towards a perfect system, and a great improvement on any existing one, which has fallen under our observation. It is plainly intended to be founded on the nature of man; and to a very great extent, is so founded. It recognizes in man, an animal, an intellectual, and a moral nature; and distinctly teaches the supremacy of the last, as designed by our Creator to exercise dominion over the two former: a dominion, when guided

by Revelation, which shall be absolute, universal, and invariable. If there is, here and there, an instance which is not accordant with this great principle, it is not because the truth of it is questioned, but because the principle itself is, for a moment, lost sight of. We rejoice, that this writer has chosen such a subject; for in him, we recognize just such a combination of intellectual vigor and moral sensibility, as eminently qualifies him to discuss it.

The work of Dr. Wayland embraces two books;—the first on Theoretical Ethics, and the second on Practical Ethics. The former discusses the source of our ideas, or notions of the moral quality of actions; Conscience, or the Moral Sense; the nature of Virtue; Human Happiness; Self-Love; the Imperfection of Conscience, as a guide to moral rectitude; Natural Religion; Relations between Natural and Revealed Religion; and the Holy Scriptures. Before we notice the contents of the latter portion of the work, we will detain our readers, for a short time, by some remarks on the Theoretical Ethics of this writer.

A moral law, he defines, as “a form of expression denoting an order of sequence established between the moral quality of actions and their results:” p. 5:—and adds, “an order of sequence once discovered in morals, is just as invariable as an order of sequence in physics:” and hence, that it is absurd, in any one who believes God to have established an order of sequences in morals, to expect to violate any moral law with impunity. This we consider as laying the right foundation of the treatise, and of the science: a moment’s reflection must convince us of the difference of effect on character and conduct, of *such* a fundamental principle, and of that celebrated one of Paley, “Whatever is expedient is right.” In one case, a law, *of God*, and therefore immutable, is recognized, which determines the nature of an action, and declares its consequences:—in the other, the principles of action are left as uncertain and unsteady, as the shifting sands of the desert of Zahara.

A moral action, according to our author, is “a voluntary action of an intelligent agent, who is capable of distinguishing right from wrong; or of distinguishing what he ought, from what he ought not to do:” while the moral quality of an action lies “in the intention” of the agent. Hence the necessity of the precept, “Keep thy *heart* with all diligence.” These are the leading thoughts which the author has very ably expand-

ed through eight pages of the work, (6—14); and we present them thus, that a bird's-eye view may be readily taken of the scheme in the mind of Dr. W.

In reply to the question, Whence do we derive our notion of the moral quality of actions? Dr. Wayland answers, It is not a modification of any other idea; nor derived from an exercise of the judgment; nor from association; nor from the idea of the greatest amount of happiness as affected by actions; but that the idea is *ultimate*; i. e. if we understand him, Our notion of the moral quality of actions results from the activity of a primary faculty in our nature; and which our Creator has imparted to all the race, in a greater or less degree; and as we can assign no reason but his will, for his having made us such as we are; so we can assign no other reason for our being impressed as we are, relative to the moral quality of actions:—it results from the constitution of our nature, and must be referred to the will of God.

We have, for ourselves, no objection to the reasoning and illustrations by which the author supports the opinion just expressed; yet there is one sentiment uttered, on which we will offer a few remarks, not because we disapprove it, but because it may be misunderstood by some readers. "This," (viz. the production of the greatest amount of happiness,) "may, or may not, be the ultimate end of God's government; or it may be his own pleasure, or his own glory, or some other end, which he has not seen fit to reveal to us:" pp. 23, 24. Some revulsion may be produced in the mind of the general reader, at the statement of the hypothesis, That the end of the Divine government is his own pleasure, or his own glory. "What!" it may be said, "can it be imagined, that an infinitely perfect, and an entirely independent Being, can be so selfish, as to seek, in all things, his own pleasure; or so vain, as to make all things subserve his own glory? Can it be, that there is, in the Divine Mind, a weakness, or if the expression may be admitted, a moral delinquency, which we despise or condemn, when we see it in a fellow man? If a man seek, in every thing, self-gratification, or self-aggrandizement, we see that he degrades his moral nature, by making a baser principle the motive of his conduct, instead of a higher one; and can the same course be pursued by the blessed God? or can the supposition that it is, be cherished without profaneness? A benevolent man makes the promotion of the happiness of others his great

ruling object ; and such a man bears the image of God in an eminent degree. Of course, therefore, we can conceive of a benevolent God only, as aiming at the greatest amount of happiness ;—this must be the controlling and universal principle of his government.”

We leave the last part of this objection to be answered by Dr. Wayland himself, and by Bishop Butler, whom he quotes ; for we consider their reply as satisfactory. But to those portions of it, which prefer the charge of selfishness or vanity against God, if he shall make his pleasure, or his glory, the great end of his government, we offer a few words of reply. By the Creator's seeking of his own glory, the author is not to be understood, that the object of God is to secure a long, loud pean of praise in the form of hymns, or hallelujahs : nor by seeking, in all things, his own pleasure, that he contemplated merely his amusement, in the creation and government of all worlds and creatures. The glory of God consists in *what He is* ; and he is glorified in being *known* to be such as he is, by those who are capable of recognizing and estimating his perfections. Is there vanity in the desire to be *truly* known, and *rightly* estimated ? Would not the love of right, and a proper self-respect, in a virtuous man, thus manifest themselves ? Surely these are not identical with vanity. And, as it respects the supposed selfishness of the end,—the Creator's own pleasure,—the moral quality of the aim to secure this, would depend principally upon what it was, in which that pleasure or will consisted : if in that which was good, and wise, and kind, what exception can possibly be taken against it, as an ultimate end ? And such, doubtless, is the pleasure of our Creator.

But the contemplation of these objects, as final ends, by our Creator, may be otherwise vindicated. Moral excellence possesses claims to consideration, in proportion to the degree in which it exists : where it exists without limits, or in an infinite degree, its claim to consideration is paramount. It exists thus in the Divine Being ; therefore it is paramount in him : i. e. He merits the highest consideration of all beings. But He sees the respective rights of all beings to consideration to be exactly what they are ; and therefore sees his own to be supreme. Can it then be *wrong* to aim at securing *right* ? If the case of a man seeking his own interest, or gratification, as his ultimate end, be still adduced in illustration, we say, the illustration fails ; because the cases are dissimilar. Such a man, in making *self*

supreme, at once wrongs men and God: he prefers himself, not only to one, but to all his fellows; many of whom have, at least, equal claims with himself; and thus arrogates to himself *more than is his due*. But, moreover, in the elevation of self to the supremacy, he displaces his Maker from the throne, and exalts himself to its occupancy! This is no illustration of the Supreme Being aiming to secure his *righteous due*. If I have a better title to an estate than my neighbor, why may I not *urge* it? It is thus with God. His glory *is* the most worthy object; why may it not be *sought*? In short, that God has *not*, in fact, sought the greatest possible amount of happiness, in the administration of the affairs of the universe, is capable of strong presumptive proof, at least; and that, in fact, he has proposed his glory as *an* object, if not *the* ultimate one, is plain from scriptural declarations: "The Lord hath made all things *for himself*;"—"for *thy pleasure*, they are, and were created." "Of Him, and through Him, and *to Him*, are all things."

But we return to the author before us. In his opinion, the feeling of moral obligation, though it arises from a primitive faculty in our nature, does not arise independently and immediately from that faculty. He appears to consider, and the opinion is doubtless philosophically sound, that the right exercise of this feeling, must result from light in the intellect; that the faculty *itself*, determines only that there is a *moral difference* in actions; but cannot, unilluminated, distinguish *what is* right. The concluding paragraph of the first chapter appears to us to advance this doctrine:

"Hence we see, that two things are necessary, in order to constitute any being a moral agent. They are, first, that he possess an intellectual power by which he can understand the relation in which he stands to the beings by whom he is surrounded; secondly, that he possess a moral power by which the feeling of obligation is suggested to him, as soon as the relation in which he stands is understood. This is sufficient to render him a moral agent. He is *accountable*, just in proportion to the opportunity which he has enjoyed, for acquiring a knowledge of the relations in which he stands, and of the manner in which his obligations are to be discharged."

The second chapter treats of Conscience, or the Moral Sense. That the subject of the first section should be the question, "Is there a Conscience?" excited, we own, a little surprise in our mind, after the conclusion to which the

author's reflections brought him, on the subject of the preceding chapter. We consider, that if it is settled, that our notion of the moral quality of actions is ultimate, and results from the constitution of our nature; and that the feeling of moral obligation, by the same constitution of our nature, arises immediately on our perceiving the relations in which we stand to other beings, created and uncreated, the question, "Is there a Conscience?" is already answered. This is surely the *act* of Conscience, and necessarily implies its *existence*. We would be understood, however, as objecting only to the *title* of this section: not to the matter of it. We suggest, whether the section itself might not remain nearly, or exactly as it is, while its title should be a little changed:—we have thought one of the following would be not inappropriate: Is Conscience universal in man? or, Is Conscience essential to human nature? The author takes the affirmative in replying to the question he asks, and his remarks are equally applicable to either of those which we have proposed in lieu of it. Notice is taken of some of the principal objections to the existence of a conscience, and the replies are solid and conclusive. The position of the author appears to be, that the Moral Sense is imparted to all men of sound minds, but in great variety of degree; a position which we consider impregnable.

The second section of this chapter, "On the manner in which the decision of conscience is expressed," is philosophically discussed, and happily and richly illustrated. We can do no more than condense our author, or rather transcribe his leading thoughts. Before an action, Conscience decides on its moral quality and the obligation to perform it, by a positive *impulse* to do, or not to do it; which, originating, as it does, in a primitive faculty of our nature, is distinct, and distinguishable from every other emotion, arising from the activity of other primitive faculties. Conscience pronounces it *right*, or *wrong*; and declares we *ought*, or *ought not* to do it. The agitation of soul which results from the collision between a forcible utterance of her mandate by Conscience, and the restless demand for gratification of other and inferior feelings, is eloquently described, and forcibly illustrated by the author, pp. 40, 41, to which we refer the reader.

After the performance of an action, the approving voice of Conscience is heard, if its impulse has been obeyed; and if the agent has been another than ourselves, we respect,

approve, and if in our power, would reward him. If the decision of Conscience has been violated, and set aside, we lose our self-respect; and self-reproach and remorse take possession of the mind. The feeling of the desert of punishment arises, and is often so strong, as that the endurance of the penalty is sought, as a refuge from the lacerations of the inward scourge. Cowardice, and the natural language of guilt, which leads to self-betrayment, are also consequences thence resulting. Here, also, the illustrations, for which the author needlessly apologizes, are apposite and forcible; and taken, in nearly equal proportions, from the works of those who record the phenomena of human nature, (Poets) and from His who is its author;—the Scriptures. The third section of this chapter, "The authority of Conscience," is designed to prove, that *this is the most authoritative impulse in our nature*. This our author proves by three arguments, viz: That all men necessarily conceive of it as being, in its nature, supreme; and that its *feeblest* impulse ought to control the *most powerful* solicitations of the propensities; that a different feeling arises in every man's mind when he surveys the same act as performed by a man, or an inferior animal; for example, selfishness we despise in a man, because he has degraded his higher nature in subjecting it to a mere animal impulse; but we do not despise a brute; for he has acted according to the highest impulse which he could feel;—that its supremacy was necessary, in order to accomplish the object for which man was created; whether that was individual and social happiness; the production of power; or any other reasonable end. We are delighted with the details of the last argument, which is expanded only with reference to the production of individual and social happiness as the end of man's creation; but we can only say, in a word, that it proves, not only that the end in question could not be secured by the supremacy of either the propensities, or self-love; but that their supremacy must result in the *utter destruction* of happiness, individual and social; while the supremacy of Conscience, or, as we should prefer to say—of the moral nature of man, will secure both. There is one point which we could have wished brought into prominence in this section, viz: the necessity of light from the intellect to Conscience in order to these results; and the uselessness, and even *perniciousness*, of the same light to the propensities, or self-

love, if the dominion shall be given to them ; for, that it would only more perfectly make man a demon.

The fourth section of this chapter discusses "the law by which Conscience is governed:" and it is stated by the author to be that which regulates our faculties universally, viz: that "it is strengthened by use, and impaired by disuse." The operation of this law is exemplified with reference to the three-fold character of the office of Conscience ; viz: to enable us to discover the moral quality of actions ;—to impel us to do right and avoid wrong ;—and to impart pleasure, or pain, according as its impulses are obeyed or disregarded.

Its *discriminative* power is increased by exercise, or impaired by neglect. Thus, reflection on the moral character of our actions, and on characters preëminent in moral excellence ; especially those of our Creator and our Redeemer, has a powerful tendency to render acute this power of Conscience. On the contrary, neglect to scrutinize our own actions, as to their moral quality, and a failure to contemplate moral excellence, and especially, the habitual contemplation of characters and actions such as Conscience disapproves, cannot but decrease its sensitiveness to moral distinctions. In like manner the *impulsive* power of Conscience is improved or enfeebled. The impulse is feebler after it has been disregarded ; and the impulse of the inferior nature, which the disregard of Conscience has indulged, becomes stronger ; and thus a twofold influence is operating detrimentally to the supremacy of the moral nature. On the contrary, if its impulses are obeyed, they acquire a moral momentum by that means, which makes resistance of them, in subsequent instances, more difficult, and the control of the inferior nature more easy ; and, moreover, prompt obedience to the impulsive power, increases the intensity of the discriminative. "If any man will *do his will*, he *shall know* of the doctrine whether it be of God." Finally, the *sensibility* of Conscience, as a source of pleasure or pain, is affected in a similar way. The more frequently a man does right, the easier he finds the performance, and the more pleasant. This principle was exemplified in Paul when he said, "I delight in the law of God after the inward man ;" and in the Redeemer when he said, "My meat and drink is, to do the will of Him that sent me." On the contrary, by continued inactivity, Conscience may become hardened, and even seared as with a

hot iron. The more deeply wicked men become, they generally become the more bold and the less relenting; thus practically disproving the religious theory of those who say, that punishment in this life is proportionate to crime, and therefore future punishment is unnecessary. Men are *hardened* through the deceitfulness of sin.

The concluding section of this chapter contains "Rules for moral conduct derived from the previous section." *Before* an action, the student is directed to cultivate the habit of deciding on its moral character; [quality?]-to remember, that from frequent abuse of Conscience, (combined, we should say, with neglect to enlighten it) it has become imperfect;—and to cultivate, on all occasions, the habit of obeying its monitions, provided (we should add) it has been previously *enlightened*. *After* an action, he is instructed to cultivate the habit of reflecting on it, and on the intention which directed it, and to perform this part of his duty deliberately, and impartially. We cannot but express our pleasure, at perceiving the truly evangelical character of the details of instruction into which the directions, in this section, are expanded. They connect Morals with Religion; and make the latter to be the only perennial spring of the former.

The subject of the third chapter is comprised in two sections; "On Virtue in general," and "On Virtue in Imperfect Beings." The chapter itself is epitomized substantially as follows, by the author; and we avail ourselves of his epitome, as happily presenting a concise, and yet comprehensive view of it. We are created under certain *relations* to our Maker and to our fellow-creatures; our *obligations* arise from our relations; our intellect *perceives* the relations; our moral nature *feels* the obligations, but cannot instruct us in the discharge of them; for this instruction our moral nature is indebted to intellect; whose office therefore is twofold; viz: to teach us the relations whence our obligations arise; and in what manner to discharge them.

We perceive only one imperfection in this epitome; viz: That it does not bring out to view the *source* of light to the intellect, relative to the manner in which duty is to be performed, or, in other words, God is to be served; viz: Revelation; and this, we are persuaded, was present to the author's mind, though in the analysis of the chapter, it was overlooked.

There are some portions of this chapter which are of special

value ; particularly the profound and comprehensive views the author takes, of the actual extent of moral obligation resting on every individual, at any given moment of his existence ; (viz : to be in moral excellence, *what the Redeemer was*, at the same period of his life ;) and also, in connection with this, the conclusive argument that man must ever be delinquent, and increasingly delinquent ; and, consequently, that an economy of salvation, such as the Gospel reveals, is indispensable, in order to his future happiness, pp. 84—87. In a portion of the work so singularly excellent, we yet perceive one or two points on which we could have desired a little alteration. The author says, p. 81, "Were the imperfection of conscience" (or, as the connection proves the author to mean,—the Moral Nature) "not the result of his" (the agent's) "own act, he would be guiltless. But in just so far as it is the *result of his own conduct*, he is responsible." Our objection is directed, merely, against the want of explicitness in this sentence. The connection makes it probable, if not certain, that the author believes in the variety of original moral, as well as intellectual endowment ; and this opinion would have been distinctly avowed, had the sentence been expressed dogmatically, instead of hypothetically : Thus, "*In just so much* as the imperfection of conscience *is*," &c. We object, also, to the phraseology of Dr. Wayland, on p. 77, where he speaks of a "moral organization." By "organization," we are accustomed to understand, an apparatus of material instruments ; and though, in certain connections, the phrase, "moral organization," might be admissible, and even appropriate, as expressive of the material apparatus, by aid of which, the mind, in the present state, feels moral emotions, we conceive it to be objectionable, as employed in the case referred to ; and that another phrase of the author is decidedly preferable ; viz : "moral constitution."

A sound philosophy appears in the next chapter of the work before us ;—that on Human Happiness. This, the author considers it manifest that our Creator designed we should enjoy ; and he proves that we are not merely designed to *be* happy, but to attain happiness in a particular manner ; viz : by seeking to know the will of God, as declared in nature, as well as in revelation, and by conforming our conduct to that will. His language is, "The greatest happiness of which man is, in his present state, capable, is to be attained by conforming his whole conduct to the laws of virtue, that is, to the

will of God." Here, as before, we are constrained to complain of a deficiency of explicitness in the author's language. We think we know that Dr. Wayland has deeply drank of the philosophic spirit of Bacon, and of Butler; and that we are therefore warranted in supposing him to include under the "laws of virtue, or the will of God," the manifestations of that will, however made,—whether by the works of his hand, or the revelation of his mind. But most readers would suppose, from the language employed; that the author intended to restrict his meaning to the latter. Presuming our opinion of his meaning to be correct, the following will express the views of this writer. Happiness results from the activity of our faculties; and as we are endowed with a variety of faculties, it is plain they were designed to promote our happiness by their activity. But, to secure this end, they must be *harmoniously* active; the animal faculties, and the intellectual and the moral, the individual, the domestic, and the social, must not interfere with each other. In their *legitimate* activity they do not interfere; and that they might not, they were constituted in subordination to each other; viz: the social were to preside over the domestic and individual; and the moral, when enlightened, were to preside over the animal and intellectual. Consequently, in order to the greatest amount of human happiness, each individual must seek the gratification of his animal nature, in subjection to his intellectual and moral nature; and the gratification of himself, in subordination to that of others, and, especially, of the species. Thus doing, each individual will conform himself to the greatest number of the institutions (or laws) of his Maker; and will, of course, be, in a corresponding degree, happy; and as the happiness of the whole is the aggregate of happiness possessed by the individuals who compose it, it is thus, that the greatest happiness of the whole must be secured.

In the chapter on Self-Love, (chap. 5), we think Dr. Wayland is less happy than in most other portions of his work, in making a lucid transcript of his own conceptions. To us, he appears to have failed, here, to follow nature as his guide, and, as a consequence, his views are perplexed and unsatisfactory; and some of his sentences inconsistent and even contradictory. That we may not be supposed to speak at random, we will let the author appear for himself. He has been considering appetite, or passion, and self-love, as two great and distinct impulses to action; and has shown, that passion, alone, would impel to im-

mediate gratification ; while self-love may bid us wait till a future time, in order to secure a greater amount of gratification. He then proceeds in the following terms :—

“On the contrary, we may imagine a being destitute of passions, and impelled only by self-love; that is, by a desire for his own happiness, on the whole. In this case, so far as I see, he would never act at all. Having no desires to gratify, there could be no gratification; and hence, there could be no happiness. Happiness is the result of the exercise of our sensitiveness upon its corresponding objects. But we have no sensitiveness which corresponds to any object in ourselves; nor do ourselves present any object to correspond to such sensitiveness. Hence, the condition of a being, destitute of passions, and actuated only by self-love, would be an indefinite and most painful longing after happiness, without the consciousness of any relation to external objects which could gratify it.”—p. 101.

We confess we cannot see the meaning of the above quotation ; for it appears to embrace several contradictions. Here is supposed a creature “impelled,” or “actuated;” but who yet “never acts;” he is “impelled by a *desire*,” and yet “has *no desires* to gratify;” and yet, again, his condition is one of “most painful *longing*.” We well know that Dr. W. never writes without ideas, and valuable ones ; but we regret to say, he has entirely failed, in the above passage, to convey his ideas to our mind. His failure appears to us to have originated in making a distinction between passion and self-love ; and in the consequences to which his so doing led him. His definition of self-love, p. 100, we consider to be, in fact, a correct definition, by their function, of a set of faculties superior to the propensities, but which yet are not designed to command ; viz : the intellectual faculties ; which, in the supposed case, subjugate the moral feelings, and make the man the idol of himself. Intellect perceives, that, by deferring present gratification, a greater can be afterwards secured ; and thus imposes a restraint on appetite, or the propensities. Instead of supposing self-love to be a distinct principle from passion, appetite, or the activity of the propensities of our nature, we consider it to inhere in each of them ; for each seeks gratification : and present gratification is only set aside for a future greater one, because it is seen to be such ; but the seeing it to be such, is the act of the intellectual powers. None but *intellectual* faculties can “compare the present with the future,” which Dr. W. mentions as the act of

self-love,—p. 100. The rank given by Dr. Wayland to self-love, is exactly that which we should give to intellect;—it is superior to passion, or the propensities, and inferior to Conscience, or the moral powers.

The remainder of this chapter is in accordance with this classification of the powers, and is therefore in harmony with nature; its doctrines are consequently unexceptionable. To the *language* of the concluding paragraph, however, we must object. We can see no difference, in *nature*, between self-love and selfishness: the difference appears to us to be only in degree; or, to depend on whether it acts in subjection to the moral nature, or whether it is supreme. Self appears to us to be the object whose gratification self-love seeks; and if so, it must be *selfish*. Self-love and selfishness are, as a late writer would have expressed it, “quantitative modes of action,” of all the propensities and lower feelings.

In the chapter on “The imperfection of Conscience; and the necessity of some additional moral light,” our author again places himself under the guidance of nature; and his work resumes its lucidness and beauty. The moral nature of man, consisting, as it does, of *feelings*, he considers to be blind; and these feelings to be, in themselves, as blind as any other of our feelings; and to need, not merely the light which intellect can impart, but another and a brighter light, which only revelation can afford. *Such* a revelation he shows to be required, as shall supply the defects of our knowledge of moral obligation; dispel our ignorance of the mode of discharging our obligations; and overcome our indisposition to obey the Divine will; and that such a revelation the Bible contains.

“Natural Religion” is the subject of the seventh chapter. It embraces three sections; On the source of our knowledge in Natural Religion; the extent to which duty may be discovered by the light of nature; and the defects of the system of Natural Religion.

Here, again, the philosophy of the author is unquestionably sound. He considers man as endowed with observing and reflecting powers; the former of which inform him of facts, and their consequences, and the latter premonish him, many times, of what will be the consequences of a given action, or course of action; that premonition being the inference drawn from observed facts. This observation and reflection extend beyond individual to *social* man; and thus he learns the consequences

of actions on individual and on social happiness. He understands, by the same means, that the happiness of society is of greater importance than that of the individual ; and also, that the latter is secured by a regard to the former ; and hence, that it is alike the dictate of duty and of interest to promote social happiness.

As to the extent to which duty may be ascertained by the observing and reflecting faculties alone, the author includes the advantages which the light of nature affords us, over unassisted conscience, in two classes, viz : The additional moral truths with which these faculties make us acquainted ; and the additional motives they furnish to the practice of virtue. The defects of natural religion as a system of instruction in virtue, the author deduces, without argument, from facts ; viz : the fact, that man has always possessed the knowledge of the facts on which natural religion rests, and the intellect to deduce the laws from them, and yet has deteriorated, instead of improved :—the fact, that the religious systems of the heathen are the legitimate result of the light of nature :—the fact, that the ethical systems of philosophers were always inefficient, however pure and sublime ; and this, although intellect was cultivated among them, to an extent which has never been surpassed. The causes of this insufficiency of natural religion are pointed out by the author ; they are just, as far as they go, but are incomplete. A strong additional reason for this insufficiency, lies, we conceive, in the fact, that punishment for infraction of the moral laws, *as such*, is never inflicted in the present state. Man is under several sets of laws ; vegetative, intellectual, and moral ; and these have their several independent rewards and penalties attached to them. If a man infringe a vegetative law, he will suffer the consequence, in a corresponding and present penalty ; i. e. a penalty to be suffered in the present life. If he transgress an intellectual law, he must suffer the penalty of ignorance, when he might have known, and of folly, when he might have reflected ; be these penalties, in the particular case, what they may. These consequences result to the transgressor *here* ; and he probably suffers a further penalty in another state, in possessing a comparatively dwarfed capacity for enjoyment when he might have possessed a colossal one. But the punishments for transgressing moral laws, *as such*, are not objects of observation, but of faith : and even to faith they are but dimly revealed. *Some* consequences of a calamitous nature, resulting

from acts which transgress the moral laws, are, indeed, felt ; but it is not as transgressions of *them*, but of others. Thus poverty, to a man and his family, follows from extravagance ; and feebleness from dissipation ; but these are punishments of the transgression of other laws,—the intellectual, and organic ; and not of moral ones. The transgression of these, by the acts which violated the others, is a *distinct* item in the account ; and it is not, *here*, called up for adjustment. But yet, the penalties of transgression of the moral laws, being by far the most awful, as the laws themselves are the most important, it is plain the motives to virtue, thence derived, must be among the most powerful in existence ; and of these motives natural religion is destitute.

“The relation between Natural and Revealed Religion,” is the subject of Dr. Wayland's eighth chapter. He considers it to be like that between day-break and noon. Revelation, then, should be expected to reveal, *more clearly*, the truths which natural religion teaches ; to teach in perfect *harmony* with natural religion, but to go *beyond* it ; and this, not only in the revelation of truths, but in the presentation of motives to correct conduct. Thus the hour of high noon reveals, distinctly, things of which day-break could only furnish the dim outline. The minute and complicated are perceived and comprehended, in the light of the day ; which were invisible and inexplicable in the dimness of the dawn. These expectations the author proves to be met, in the revelation contained in the Old and New Testaments.

The subject of the last chapter of the Theoretical Ethics, is the Holy Scriptures. Their Genuineness, Authenticity and Inspiration, are not attempted to be shown ;—they are assumed by the author. The chapter comprises two sections ;—on the contents of the holy volume, and on the manner in which we are to ascertain our duty from it. The first is a brief view of the design of each testament, and of the manner in which that design was carried into effect. The second considers the *command of God* to be the foundation of those moral obligations derived from revelation ; and that a command of God involves the designation of *an act* to be done ; the intimation that it is *God's will* that it be done ; and the evidence that it is his will that *we* do it. Of course, this excludes all *mere history*, of individuals or nations, as in any way obligatory ; and all commands addressed to individuals or nations, *as such*. But it includes all which is enjoined on man, *as man* ; whether the

command originally issued from the voice of God, or from the lips of Christ, or from the pen of prophets, evangelists, or apostles.

This great division of the work closes with a summary of the subjects discussed, very lucidly and comprehensively expressed; and with a paragraph on the connections of the remedial dispensation of the Gospel with the science of Morals. That paragraph we present to our readers:

“The *law of God*, as revealed in the Scriptures, represents our eternal happiness as attainable upon the simple ground of perfect obedience, and perfect obedience upon the principles already explained. But this, in our present state, is manifestly unattainable. A single sin, both on the ground of its violation of the conditions on which our future happiness was suspended, as well as by the effects which it produces upon our whole subsequent moral character, and our capacity for virtue, renders our loss of happiness inevitable. Even after reformation, our moral attainments must fall short of the requirements of the law of God, and thus present no claim to the Divine favor. For this reason, our salvation is made to depend upon the obedience and merits of another. But we are entitled to hope for salvation upon the ground of the merit of Christ, solely upon the condition of yielding ourselves up in entire obedience to the whole law of God. ‘He that saith I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.’ John 2: 4. And hence, a knowledge of the law of God is of just as great importance to us, under a remedial dispensation, as under a dispensation of law; not on the ground that we are to be saved by keeping it without sin; but, on the ground, that unless the will of God be the habitually controlling motive of all our conduct, we are destitute of the elements of that character to which the blessings of the remedial dispensation are promised. Hence, under the one dispensation, as well as under the other, though on different grounds, the knowledge of the law of God is necessary to our happiness, both here and hereafter.”—p. 149, 150.

We had expected to complete our notice of this valuable work in the present number of the Review; but the first book has carried us nearly to the extent of the limits which we can, at present, devote to it. We must, therefore, defer, till our next, the examination of the other portion of it: as also, of the Abridgement, by the author. In the mean time, we cannot but express the earnest desire, that *both* may have a very extensive circulation; and accomplish, as they are eminently calculated to do, a great amount of good. ERWAN.

ART. III.

BUSH'S AND PALFREY'S GRAMMARS.

A Grammar of the Hebrew Language; with a brief Chrestomathy, for the use of beginners. By GEORGE BUSH, Prof. of Heb. and Oriental Literature, in the New-York City University. New-York: Leavitt, Lord & Co. pp. 298.

Elements of Chaldee, Syriac, Samaritan and Rabbinical Grammar. By JOHN G. PALFREY, D. D. Professor of Biblical Literature in the University of Cambridge. Boston: Crocker & Brewster. pp. 44.

WE welcome the appearance of Prof. Bush's Hebrew Grammar, as another indication of increasing attention to the Hebrew language, and another help to the acquisition of it. The importance of Hebrew learning to the right interpretation, not only of the Old Testament, but of the New, is very generally acknowledged; and the Hebrew language is coming, we trust, for its own sake, to be an object of deeper interest. As this feeling increases, the demand for facilities and improvements in the study of the language will increase; and new attempts will be made to simplify the process of learning it. With our present helps, indeed, no one, who proposes to enter the ministry, and who has youth and other circumstances in his favor, should be contented to enter upon his public work, without a knowledge of its grammatical elements.

We intimated, that a knowledge of Hebrew is important for the right interpretation of the New Testament. For though the New Testament is written in Greek, yet in its dialect there is a strong Hebrew coloring. The Jews, amid all the changes of government to which they were subjected, and amid all their dispersions, retained their attachment to their national religion, and to their sacred books. And though, by their seventy years' captivity in Babylon, and by subsequent changes, the Hebrew, in its purity, ceased to be vernacular, yet they remained distinct, as to their religious usages, from all other nations, and the language which prevailed in Babylonia, bore a striking similarity to their own. Thus, both a regard to religion, and the

character of the language spoken by their conquerors, contributed to preserve among them the substantial elements of their original tongue. In process of time, their sacred books were translated into Greek, as Greek had become almost a universal language, employed by the Jews, in many places, as well as by others. This Greek translation, however, retained Hebrew idioms and forms of expression, being very often a literal rendering of the Hebrew into Greek words, without special attention to the different genius of the Greek language. The style of this version may be characterized by calling it Hebrew-Greek. The words are Greek; the idiom is Hebrew. Now this translation of the Hebrew Scriptures had much influence in forming the dialect of the New Testament; and though the New Testament has not so many peculiarities of language as the Greek version of the Old Testament, it yet has enough to remind a Hebrew scholar of its relation to the Hebrew language, and to render a knowledge of Hebrew syntax and Hebrew idiom indispensable to the adequate elucidation of some passages.

It should also be observed, that whenever the Jews employed Greek as the language of popular intercourse, as doubtless they had occasion thus to employ it, it would necessarily be affected by what was more strictly their native dialect. No nation can well employ a foreign tongue in conversation, without mingling with it some of the peculiarities of their own. Thus the Jews, whether they spoke or wrote in the Greek language, could hardly fail to betray their national dialect.

It is hence universally conceded, that the Greek of the New Testament is not in the style of the classic Greek writers; and that a knowledge of classic Greek, without a knowledge of Hebrew, is not a sufficient preparation, even so far as language is concerned, for correctly understanding the Greek of the New Testament.

It is also specially worthy of consideration, in regard to a knowledge of the Hebrew language, that the best commentaries are founded on the original Scriptures; so that a person who is ignorant of the Hebrew language cannot rightly estimate a very large part of what the best biblical critics have furnished. Nor can any one, with safety, venture critical remarks on a passage, without knowing the words which the original writer himself used.

But we mean not to write an essay on the value of an acquaintance with the Hebrew language. If any are disposed to

undervalue such learning, we have only to lament, for their own sakes, that it was not within their ability, or in accordance with their disposition, to drink so deeply at this fountain as to acquire a sympathy with Luther's declaration, "I would not be destitute of my knowledge of Hebrew, for countless thousands of gold."

We wish Professor Bush much encouragement in his efforts to promote sacred learning. In this grammar, he has given a pleasing specimen of what may be done to render comparatively easy the progress of the learner in Hebrew. He, himself, however, is far from regarding his work as a perfect one, and thinks there can be little doubt, "that the present humble effort will, in its turn, give place to some still more perfect system of grammatical institution."

There are some palpable errors in the work. In the section which treats of the distinction between Kamets, and Kamets Hateph, there is not sufficient regard paid to the fact, that Kamets Hateph does not occur in an accented syllable. This principle is, indeed, recognised in the case of a letter having Dagesh forte. Yet in the very section which treats of this topic, and as examples of Kamets Hateph in distinction from Kamets, two words are produced, the final syllables of which manifestly contain a Kamets, but regarded in this grammar as being Kamets Hateph. See § 29. (6). As other instances of the same error, the words produced in § 16. (6.) might be mentioned; the Hebrew words expressed thus, *mith-bôr*, *miq-dôsh*, ought to be thus expressed, *mith-bâr*, *miq-dâsh*; the final syllable having Kamets, not Kamets Hateph. Two other instances of failure, as to accuracy of distinction between these two vowels, occur in the Chrestomathy, page 269, number VII, and page 276, number VI, in which latter instance Kamets is said to be instead of Holem; manifestly it should be Kamets Hateph instead of Holem. This error occurs in the book with remarkable frequency. There are other errors of a somewhat similar character, which a teacher, employing this book, would find it necessary to correct.

The whole of section 56 needs revision. The statement of the principle there treated of, is deficient in point of accuracy, and the examples produced are, several of them, inappropriate. A beginner would be greatly perplexed by this section, and would feel the need of an experienced teacher to extricate him from his difficulties. It is enough to refer to the first two ex-

amples in support of our remarks. Several of the examples produced in this section, require, for their adequate elucidation, the statement of additional principles in the language.

As to the expediency of not classing the nouns under particular declensions, there will be variety of opinion. Our own experience would not warrant us to say, that "the perplexities and inconveniences of the system [of declensions] undoubtedly outweigh its benefits." At the same time, it is perfectly obvious to us, that the usual account of Hebrew declensions, at least so far as the number of them is concerned, might be very considerably simplified.

The Chrestomathy attached to the Grammar is a very happy conception. It is of about the right length, and it advantageously presents the different classes of verbs. It needs, however, a careful revision. In some instances, the references to the Grammar are incorrect; in others, they are not sufficiently copious. As we have already mentioned, a vowel is sometimes said to be *Kamets*, which is in reality *Kamets Hateph*; the names of the conjugations to which verbs and participles belong, are sometimes incorrectly stated; and the absence, in several instances, of accents, where they affect the quantity of vowels, is a serious inconvenience. On page 274, number IV, a final syllable, containing *Hireq magnum* is said to have been "*shortened*, on account of a suffix;" and then the *Hireq* is said to be "*impure and long*." A person acquainted with the language, might be able to show what the author means; but beginners, for whom the grammar was intended, would suspect a contradiction.

But we must remember this is a first edition. In a subsequent edition, which we hope the author will be encouraged to prepare, the work will come much nearer to what it ought to be, as a system of elementary instruction. We are satisfied, it may be made a very valuable auxiliary to the beginner in Hebrew.

With the plan of the Chrestomathy we are better pleased, than with that of any other work of the same kind. It seems to us an error, that a Hebrew Chrestomathy should be a very extensive work, or should present critical discussions, into the merits of which a mere beginner cannot enter. If students are conducted properly through a short course of lessons, like Prof. Bush's, they may at once enter upon the reading of the Bible, in portions selected by their instructor. A copious Chrestomathy and system of notes, like Prof. Stuart's, keeps students too

long in leading strings ; they are not sufficiently soon cast upon their own resources, and left to search the grammar for themselves. If Prof. Stuart would prepare a Chrestomathy of about the same dimensions as Prof. Bush's, and adapt it to his own Grammar, he would probably secure the long-continued use of the grammar in elementary instruction, and confer another obligation upon the friends of Hebrew learning. We rejoice that such friends are increasing, and that there is felt the need of help, additional to what we now possess. We look with interest for the promised work of Prof. Stowe, of the Lane Seminary, on elementary instruction in Hebrew grammar. And we wish some one, competent to the task, would undertake the translation, from the German, of Gesenius's Hebrew Grammar, eleventh edition, 1834.

We would also here make respectful mention of Prof. Palfrey's "*Elements of Chaldee, Syriac, Samaritan, and Rabbinical Grammar.*" We could wish, indeed, that this work had been of wider compass, particularly with reference to the Chaldee and Syriac languages. For the mass of students, even those who have acquired a respectable knowledge of Hebrew, a naked statement of facts and principles in Chaldee and Syriac grammar is not sufficient. They need paradigms, illustrating those principles. The eye helps greatly, in studying such languages. But we would thankfully accept this contribution to our means for prosecuting Oriental study. The similarity between the Hebrew language and the Chaldee is so great, that the student who has become interested in the Hebrew can scarcely content himself without learning the Chaldee, particularly as a part of the Old Testament is written in that language. And from the Chaldee the passage is so direct, and so short, to the Syriac, that, if he can only find the necessary books, he will be strongly tempted to add another to his list of literary conquests.

R.

ART. IV.

VISIT OF MESSRS. REED AND MATHESON.

A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales. By ANDREW REED, D. D., and JAMES MATHESON, D. D. In two volumes, 12mo. New-York. Published by Harper and Brothers. 1835.

THESE volumes have been so extensively read, and so often reviewed, that we shall not, at this late day, enter into a regular analysis. They are more indebted for the general notice which they have received, to the personal and official character of the authors, than to any signal merits of their own. As a book of travels, the Narrative is meagre and superficial,—a necessary result of the haste with which the authors moved through the country. They have fallen into a few mistakes, to which all travellers are liable. Their statistics are imperfect; though we ought, perhaps, to wonder, that they collected so much accurate information. As Baptists, we might complain a little, that they scarcely take any notice of our churches and institutions; and that the statements which they make respecting us are very defective. The account of the meeting of the Northern Baptist Education Society, (vol. I. pp. 65—67,) is not exactly what we could have wished it. In other parts of the volumes, we find some allusions, which, we think, it would have been more delicate to omit.

The style is, in general, neat, with some very graphic and beautiful descriptions, and occasional instances of negligence. But the spirit of the book is eminently kind and amiable. There is an evident disposition to be pleased, to judge with candor, and to perceive the merits as well as the defects of our national character. The opinions expressed, respecting our religious condition, the state of education, the morals and habits of the people, the progress of literature, and the general situation and prospects of our country, are, with little exception,

sound and favorable. The book will, we doubt not, be useful in England, for which country, indeed, it was designed. It ought to be read, here, with this fact in view. Details and statements, which strike us as being unnecessary or defective, may be valuable on the other side of the Atlantic. Allusions and remarks, which certainly seem improper in a book circulated here, may be unobjectionable and instructive, as well as interesting, in another country. It is a subject of regret, that the book was not revised by some intelligent American, before it was published. A foreigner is liable to many mistakes, even when he possesses the best feelings and intentions. He misinterprets facts, he takes partial views, he exaggerates particular incidents into general conclusions. He should, therefore, distrust himself, and if he wishes to make a fair report, he must consult some competent adviser in the country which he aims to describe. His opinions must, of course, be his own; but those opinions, in order to be valuable, must be founded on accurate facts. We are anticipating, from our friends, Drs. Cox and Hoby, an interesting book, the usefulness of which, we trust, will not be diminished by mistakes, like those in the volumes before us.

We are glad, nevertheless, that this book has been published. It must make a more favorable impression in England respecting the character and condition of this country, than any other book, which has ever gained currency there. English travellers have generally misrepresented our country, either from ignorance or from design. Some of these travellers, we may suppose, without a want of charity, meant to inspire, among their countrymen, hatred or contempt of America. It needs little knowledge of human nature, to believe, that there may be not a few persons in England, to whom such unfavorable reports are welcome. Some may retain feelings connected with the Revolution and the last war. The aristocrat and the royalist may dislike our example of the prosperous action of a republican government. The manufacturer may learn, with uneasiness, the rapid progress of the arts in this country, and may dread to think of our approaching independence on the looms of England. The thoughtful lover of his country may look, with feelings like those described by Goldsmith, in his *Deserted Village*, on the crowds, who annually desert their native land, to seek a home for themselves and their children, in the fertile lands

beyond the Atlantic;* and he may think, that the traveller performs a filial service to England, who brings from America statements which tend to discourage emigration. Causes like these may create a demand for books unfriendly to our country; and such a demand readily produces a supply. The tone of some leading journals in Great-Britain is decidedly and systematically hostile to America; and on the obvious principle, that the press either follows or controls public sentiment, the conclusion is inevitable, that there does exist in England a feeling, not very distinctly defined, perhaps, but yet a real feeling, of jealousy and unfriendliness towards the United States.

But, without supposing any unkind purpose in a traveller, he needs more philosophical habits of mind, and more amiable feelings, than most men possess, if he can always avoid disparaging comparisons, and fretful complaints. He beholds scenes and customs different from those which he left in his native country, and which a universal instinct prompts him to prefer. He feels lonely among strangers, and the remembrance of his home makes the contrast the more vivid. He misses comforts, perhaps, to which he has been accustomed. He does not always find pleasant inns, nor smooth roads, nor complaisant servants. The weather may obscure a beautiful prospect, and the fortunes of a traveller may throw him into contact with vulgar companions. He may witness discreditable practices. He may see acts of dishonesty and cruelty. He may himself encounter insult and wrong.

All this is true of any traveller, in any country. Now unless he have sufficient philosophy to separate the contingent from the permanent; to look at things, not by contrast with other countries, but with a due regard to all the circumstances; unless he can preserve a serene and cheerful spirit, he will be apt to pronounce the country wretched, the customs rude, the manners

* "E'en now, methinks, as pondering here I stand,
I see the rural virtues leave the land.
Down where yon anchoring vessel spreads the sail,
That, idly waiting, flaps with every gale,
Downward they move, a melancholy band,
Pass from the shore, and darken all the strand.
Contented toil, and hospitable care,
And kind connubial tenderness, are there;
And piety, with wishea placed above,
And steady loyalty, and faithful love."

unpolished, and the morals depraved. He will write an ill-natured book, and will propagate an unfriendly feeling wherever it shall circulate. A Greenlander, travelling in England, might be offended by the customs of the country. He might find it as difficult to obtain lodgings, which would suit his habits, as the English traveller finds it to procure, in this country, that indispensable and supreme good, a single-bedded room. Our Greenlander might sigh in vain for the luxury of train-oil, and might grumble at the sad condition of the English inns. He might, if he were able to write a book, be as flippant as Capt. Hall, and as caustic and ill-tempered as Hamilton.

The difficulty of judging and describing fairly, becomes great in the case of a traveller from Europe, who visits our country. He has been accustomed to see the improvements which one or two thousand years of civilization have gradually produced; the refinements which wealth and the luxurious leisure of the aristocratic classes have elaborated; the progress of literature and the arts, which has been the slow result of time, of a crowded population, and of many other propitious causes. Here, on the contrary, all is new. The country is immense, the population comparatively small, and the inhabitants, engaged in subduing the forests, and laying the foundations of new political institutions, have had little leisure for cultivating the fine arts, the graces of literature, or a courtly polish of manners. Yet a traveller may be so unreasonable, as to expect these in high perfection; and, incapable of discerning the real merits of the inhabitants, of appreciating what they have achieved, and of sympathizing in the generous enthusiasm, which a right estimate of the probable destinies of the country would inspire, he may spend his time in censuring the rough roads, the uncomfortable coaches, the rudely furnished inns, the inquisitive landlords, the inattentive servants, and other petty annoyances, which he may meet with in his progress through the country. He may allow himself to be vexed with these trifles, and to write a splenetic book, to insult and irritate our countrymen, and to mislead his own. Such a man is unfit to be a traveller. He lacks the mind and the heart for such an enterprise. He is a mischievous sower of discord between nations. He wounds the sensibility of a people, and may help to produce an exasperation, which nothing but blood can appease. No small amount of resentment has already been excited by such travellers. The Americans are sensitive to the opinions of other nations,

and especially to those of England. There is much lingering attachment to the mother country. The sympathies of the great Saxon race still live in their bosoms. Almost every family traces back its ancestry to England. The mighty names of her history are household words in America. Her authors are read throughout the land. Her language is ours. We read the same Bible. We sing the same hymns. It is natural, then, that the Americans should desire to enjoy the favorable opinion of their British brethren. It shows respect and affection; for without these, we should disregard that opinion. As a young nation, whose character is yet hardly formed, we desire to know what others think of us; and, like most men, we have too much pride to listen patiently to a recital of our real faults. With new and peculiar institutions, we are anxious that they should make a favorable impression on our visitors. This feeling accounts for the interest which the most insignificant book of travels awakens in this country; and it explains why the insulting taunts of some travellers inflict so deep a wound. The nation will, we hope, outgrow this weakness; will learn more humility and self-respect; and will be less elated by the praise, and less offended by the calumnies, of foreign nations.

It is yet in the power of England to secure the cordial fellowship of this country, by the simple exhibition of respect and kindness. The two nations ought to discard all jealousies, and unite in harmonious efforts to promote the welfare of mankind. On them, mainly, depends the great cause of constitutional freedom. They are the chief sources of moral light to the heathen world. God has appointed them his almoners to the human race. Let them cordially coöperate in the fulfilment of this glorious ministry. America will cheerfully yield to England the precedence due to her age, her wealth, and her power.

We rejoice, that efforts have been commenced, to draw the Christians of both countries to a closer union; for it is on the operation of Christian principles that we rely, for the increase and perpetuity of international concord. Mere politicians and mercenary men may continue to foster pride and resentment; but the Christians of both countries will, we may hope, yield to the impulse of that love, which tends, with strong affinities, to unite all hearts in which it dwells.

The mission of Messrs. Reed and Matheson has had a happy influence. That of Messrs. Cox and Hoby has left a deep

and delightful impression on thousands of hearts. Let these Christian visits be often reciprocated; and let the descendants of one ancestry, the heirs of one noble language, and above all, the partakers of one precious faith, be one in heart.

Before we close this article, we must present a few extracts from the book before us, as a specimen of its style, and of the candor with which the authors speak of our country.

Dr. Reed expresses the following opinion respecting our religious anniversaries:—

“Generally, the meetings were, in my judgment, delightful. There was more spirit and efficiency in them than I had been taught to expect; or than one might reasonably expect, in the remembrance that the platform meeting is of later date with them than with us. They are in no way inferior to our meetings at Bristol, Liverpool, or Manchester; and in some respects they are perhaps superior. They have fewer men that speak; but then they have fewer formal, inappropriate, and turgid speeches. There may be with us more play of talent, and more beauty of period; but with them there is less claptrap, less trifling, and no frivolity. They meet as men, who have a serious business in hand, and who are determined to do it in a manly and serious manner; and they look with wonder and pity on the impertinence of a man, who, at such a time, will seek to amuse them with pun, and humor, and prettiness. The speakers, perhaps, ask more time to prepare than in England, but they do not lean more on their notes; and if they have less action, they do not create less interest. That interest is, indeed, not expressed, as with us, by strong and audible signs, till one’s head aches. I witnessed, in all the meetings, but one burst of this kind, and that was severely put down by a rigid chairman. But if the speaker has a worthy theme, and if he is worthy of it, he shall find, in commending it to the judgment and the heart, that he is addressing himself to a people who can wait on his lips with intelligent smiles, and silent tears, and with what, after all, perhaps, is the highest compliment, silence itself,—deep and sublime, like the silence of heaven.”—Vol. I. pp. 42, 43.

Dr. Reed excels in description. His account of his visit to Niagara is full of interest and beauty. We extract a part of it:—

“The day was all that could be wished. The sun shining, the heavens transparent, garnished with bright and peaceful clouds. The wind, too, was gentle and refreshing; and had

shifted to our side, so as to promise the nearest points of sight, without the discomfort of getting wet through.

"I now looked fairly on the scene as it presented itself at my window, in the fair lights of the morning. It is composed rather of the accompaniments of the fall than of the fall itself. You look up the river full ten miles, and it runs in this part from two to three miles in breadth. Here it has formed, in its passage, beautiful little bays; and there it has worked through the slips of mainland, putting out the fragments as so many islets to decorate its surface; while, on either hand, it is bounded by the original forests of pine. At the upper extremity you see the blue waters calmly resting under the more cerulean heavens; while nearer to you it becomes agitated, like a strong man preparing to run a race. It swells, and foams, and recoils, as though it were committed to some desperate issue; and then suddenly contracts its dimensions, as if to gather up all its power for the mighty leap it is about to make. This is all you see here; and it is enough.

"I left the hotel, and went down to the Table Rock. This is usually deemed the great point of sight; and for an upper view it undoubtedly is. It is composed of several ledges of rock, having different advantages, and projecting as far over the gulf below as they can to be safe. But how shall I describe the objects before me? The mysterious veil which lay heavily yesterday on a large part of it, was now removed; and the outline of the picture was mostly seen. An ordinary picture would have suffered by this; but here the real dimensions are so vast, and so far beyond what the eye has measured, that to see them is not to fetter, but to assist the imagination. This fall, which is called the Horseshoe Fall, is upwards of 2,000 feet in extent, and makes a leap, on an average, of about 200 feet. Now just enlarge your conceptions to these surprising dimensions, and suppose yourself to be recumbent on the projecting rock which I have named, as near the verge as you dare, and I will assist you to look at the objects as they present themselves.

"You see not now above the cataract the bed of the river; but you still see the foaming heads of the rapids, like waves of the ocean, hurrying to the precipice; and over them the light clouds which float on the horizon. Then comes the *chute* itself. It is not in the form of the horseshoe; it is not composed of either circular or straight lines; but it partakes of both; and throughout it is marked by projections and indentations, which give an amazing variety of form and aspect. With all this variety, it is one. It has all the power which is derived from unity, and

none of the stiffness which belongs to uniformity. There it falls, in one dense, awful mass of green waters, unbroken and resistless; here it is broken into drops, and falls like a sea of diamonds sparkling in the sun. Now it shoots forth like rockets in endless succession; and now it is so light and foaming, that it dances in the sun as it goes, and before it has reached the pool, it is driven up again by the ascending currents of air. Then there is the deep expanding pool below. Where the waters pitch, all is agitation and foam, so that the foot of the fall is never seen; and beyond it and away, the waters spread themselves out like a rippling sea of liquid alabaster. This last feature is perfectly unique, and you would think nothing could add to its exquisite loveliness; but there lies on it, as if they were made for each other, 'heaven's own bow.' O never had it, in heaven itself, so fair a resting-place!

"Besides, by reason of the different degrees of rarity in the waters and atmosphere, the sun is pervading the whole scene with unwonted lights and hues. And the foam which is flying off in all directions, is insensibly condensed, and forms a pillar of cloud, which moves over the scene, as it once did over the tents of Israel, and apparently by the same bidding, giving amazing variety, and sublimity, and unearthliness to the picture. Then there is sound, as well as sight; but what sound! It is not like the sea; nor like the thunder; nor like any thing I have heard. There is no roar, no rattle; nothing sharp or angry in its tones; it is deep, awful, one!

"Well, as soon as I could disengage myself from this spot, I descended to the bed of the fall. I am never satisfied with any fall until I have availed myself of the very lowest standing it supplies; it is there usually that you become susceptible of its utmost power. I scrambled, therefore, over the dislocated rocks, and put myself as near as possible to the object which I wished to absorb me. I was not disappointed.

"There were now fewer objects in the picture; but what you saw had greater prominence and power over you. Every thing ordinary,—foliage, trees, hills,—was shut out; the smaller attributes of the fall were also excluded; and I was left alone with its own greatness. At my feet the waters were creaming, swelling, and dashing away, as if in terror, from the scene of conflict, at the rate of twenty miles an hour. Above, and overhanging me, was the Table Rock, with its majestic form, and dark and livid colors, threatening to crush me. While immediately before me was spread in all its height and majesty,—not in parts, but as a whole, beyond what the eye could embrace,—the unspeakable cataract itself; with its head

now touching the horizon, and seeming to fall direct from heaven, and rushing to the earth with a weight and voice, which made the rocks beneath and around me fearfully to tremble. Over this scene the cloud of foam mysteriously moved, rising upward, so as to spread itself partly on the face of the fall, and partly on the face of the sky; while over all were seen the beautiful and soft colors of the rainbow, forming almost an entire circle, and crowning it with celestial glory. But it is vain. The power, the sublimity, the beauty, the bliss of that spot, of that hour,—it cannot be told.

“When fairly exhausted by intensity of feeling, I strolled away towards the ferry, to pass over to the American side. The Falls here, from the distance, have a plain and uniform aspect; but this wholly disappears on approaching them. They are exceedingly fine. They do not subdue you as on the Canadian side; but they fill you with a solemn and delightful sense of their grandeur and beauty. The character of the one is beautiful, inclining to the sublime; and that of the other, the sublime, inclining to the beautiful. There is a single slip of the Fall on this side, which, in any other situation, would be regarded as a most noble cataract. It falls upwards of 200 feet; it is full 20 feet wide at the point of fall, and spreads itself like a fan in falling, so as to strike on a line of some 50 or 60 feet. It has great power and beauty.

“I found that there was a small ledge of rock behind this fall, and ventured on it to about the centre. You can stand here without getting at all wet; the waters shoot out several feet before you; and, if you have nerve, it is entirely safe. I need not say that the novelty and beauty of the situation amply reward you. You are behind the sheet of water, and the sun is shining on its face, illuminating the whole body with a variety proportioned to its density. Here, before you, the heavy waters fall in unbroken columns of bright green. There, they flow down, like a shower of massy crystals, radiant with light, and emitting as they fall all the prismatic colors; while there, again, they are so broken and divided, as to resemble a shower of gems sparkling in light, and shooting across the blue heavens.

“I passed by what is called Goat Island to the extremity of the Horseshoe Fall on this side. There is carried out over the head of this fall a limb of timber with a hand-rail to it. It projects some 12 feet over the abyss, and is meant to supply the place of the Table Rock on the other side. It does so in a great measure; and as, while it is quite as safe, it gives you far less sense of safety, it disposes you the more to sympathize

with objects of terror. Indeed, when you fairly get to the extremity, and find yourself standing out in this world of waters, on a slip of wood only large enough for your feet to rest on, and which is quivering beneath you; when the waters are rushing down under you; when the spray is flying over you; and when the eye seeks to fathom the unfathomable and boisterous gulf below; you have, perhaps, as much of the terrible as will consist with gratification. Very many of the visitors never think of encountering this point of view: those who do and have a taste for it will never forget it. It is among the finest of the fine.

"In returning, I wandered round the little island. It is covered with forest-trees of a fine growth, and is full of picturesque beauty. Days might be spent here in happy and deep seclusion; protected from the burning sun; regaled by lovely scenes of nature, and the music of the sweetest waters; and in fellowship, at will, with the mighty Falls.

"The next morning was the last; and it was given wholly to the Great Fall. I prepared, in the first instance, to go behind it. This is the chief adventure; and is by most writers described as dangerous. There is no danger, if the overhanging rocks keep their places, and if you have moderate self-possession. I made use of the oil-cloth dress provided by the guide, and was quarrelling with it as damp and uncomfortable; but that grievance was quickly disposed of. I had not made my entrance behind the scenes, before I was drenched, and the less I had on the better. However, it was an admirable shower bath; and there was an end to the question of wet or dry. 'Take care of your breath,' was the cry of the guide; and I had need, for it was almost gone. On making a further advance, I recovered it, and felt relieved. 'Now give me your hand,' said the guide; 'this is the narrowest part.' Onward I went, till he assured me that I was on Termination Rock; the extreme point accessible to the foot of man.

"As the labor of the foot was over, and there was good standing, I determined on making the best use of my eyes. But this it was not so easy to do. The spray and waters were driving in my face, and coursing down my sides most strangely: a strong wind from the foot of the fall was driving in the opposite direction, so as to threaten not to blow me down, but to blow me up to the roof of the vault. However, I soon ascertained that we were at the extremity of a cavern of large and wonderful construction. It is in the form of a pointed arch; the one span composed of rolling and dense water, and the other of livid black rocks. It was some 50 feet from the foot-

ing of the rock to that of the water, and I had entered about 70 feet. On the entrance, which is mostly of thinner waters, the sun played cheerfully, and with glowing power; but within it was contrasted by the dim light and heavy obscurity which are generated by the density of the fall, to which the whole power of the sun can give only a semi-transparency. What with this visible gloom, the stunning noise of the fall, and the endless commotion of wind and waters, the effect is most singular and awful. It is a scene that would harmonize with the creations of Fuseli; and it has, I will venture to say, real horrors beyond what the cave of old Æolus ever knew.

"On returning to my dressing-room, I received a certificate from the guide, that I had really been to Termination Rock; a ridiculous device to give importance to his vocation, but in the success of which he does not miscalculate on human nature. The rest of the morning was employed in taking peeps at the Falls from favorite points of observation; but chiefly on the Table Rock, and at the foot of the Great Fall. The day was exceedingly fine, and every feature of the amazing scene was lighted up with all its beauty; and I now communed with it as one would with a friend, who has already afforded you rich enjoyment in his society. I was delighted,—was fascinated. Every thing, apart or together, seemed to have acquired greater power and expression. I studied all the parts; they were exquisite, lovely, noble; I put them all together, and it overwhelmed me, subdued me, fixed me to the spot. Long I stayed; but all time was short. I went; and returned; but knew not how to go.

"I have been thus particular in my account of these Falls, because the world knows nothing like them; and because I wished you to participate in my pleasures. I have seen many falls, and with unspeakable delight; but nothing to be named with this. It would in parts present the image of them all; but all united would not supply a just idea of it. It is better to see it than a thousand ordinary sights; they may revive sleeping emotions, and so bring delight; but this creates new emotion, and raises the mind a step higher in its conceptions of the power and eternity of Him, whom 'to know is life eternal.' The day on which it is seen, should be memorable in the life of any man."—pp. 86—92.

The statements respecting the religious condition of our country are very favorable. They refute the representations often made in England respecting the moral condition of the United States, as an argument for a religious establishment.

“Massachusetts, the principal State of New-England, and the longest settled, has—

Population.....	610,014	Churches.....	600
Ministers	704	Communicants.....	73,264

“New-York, which is the principal middle State, and which has advanced with more rapidity than any of the other States, and which, therefore, has had the greater difficulty in meeting the spiritual wants of the people, has—

Population.....	1,913,508	Churches.....	1,800
Ministers	1,750	Communicants.....	184,583

“Is this a sign of desolation?

“Pennsylvania, the next middle State of consideration, has—

Population.....	1,347,672	Churches.....	1,829
Ministers	1,133	Communicants.....	180,205

“Is this a sign of desolation? If it is, what are we to say of the most favored divisions of our own country? Scotland is universally thought to be highly privileged in her religious means; but Scotland stands thus—

Population.....	2,365,807	Churches.....	1,804
Ministers	1,765	Communicants.....	(uncertain)

“But it will be objected that these States are not either of the West or South, and are, therefore, not to be accepted in evidence on the wants of the more distant regions. I admit this; but, with this admission, I maintain that it is unjust to make the condition of the young States in the West, or the Slave States in the South, which are just colonizing, the test of the voluntary principle, as compared with New-England; as unjust as it would be to try the compulsory principle in Great-Britain, not by what it had wrought there, but by what it had done in Jamaica, and in the Canadas. Having, in mere justice, protested against this mode of trial, I am not, on that account, unwilling to make the comparison.

“Tennessee has—

Population	684,000	Churches.....	630
Ministers	458	Communicants.....	60,000

“Ohio, a Western State, which, in 1810, had only a population of 230,000, and forty years since, not more than five hundred persons settled, has now a population of 937,000, scattered over a surface of 40,000 square miles, nearly the size of England and Wales. With these disadvantages, the account stands thus—

Population.....	937,000	Churches.....	802
Ministers	841	Communicants	76,460

“Indiana, which is further west, and is settling at this very time, has, while struggling with the first difficulties of the forest, found leisure and means to provide itself as follows:—

Population.....	341,000	Churches.....	440
Ministers	340	Communicants.....	34,826

“Is this, then, the desolation of the West? If so, what a moral desolation must Scotland be? In truth, are not these figures, in union with such circumstances, most astonishing? I confess to you, that I have looked at them once and again; and when I have assured myself that there is no cause to doubt their correctness, it still appears next to impossible for a people, settling in this new land, without aid from government, and spread over so large a surface, to have achieved so great a work for their spiritual welfare.

“I have travelled over a large portion of the West, and I can readily account for the impressions which have been received by strangers in those regions. The eye is disappointed at not seeing, amidst every little cluster of log cabins, the spire or tower of the village church; the people who do not profess religion, are not careful to save appearances, and you quickly see them as they are; the ministry, as a distinct order, is far less apparent than in the East, for those who minister among the Methodists and Baptists are mostly without regular training. But it is evident, that he who is not prepared to revise and correct his impressions, under such circumstances, is not qualified to report concerning them. The ministers here are in advance of the people; they will still keep in advance of them; and it would be the desire of ambition, not of wisdom, that would place them so far in advance as to be out of reach, and out of sight. The little churches also in the scattered districts bear the same relation to the state of the people. They are frequently log cabins, and have no outward sign to designate their use; but as the log cabin yields to better accommodations in domestic life, so surely does the church receive an improved and visible form. In fact, the West is not New-England. There are fewer means; they are of a lower character; and the people who do not profess are less under the influence of wholesome restraint and decorum. How can it be otherwise? There is, undoubtedly, much to be done for it. But, meantime, you will know how to judge of the reports made on its waste places, by remembering, that if its present means are fewer than those of New-England, they are decidedly more than those of Scotland.

“If we turn from the particular and comparative views, with which I have thus supplied you, to those which are more gene-

ral, the American institutions suffer nothing. The severest trial that can by possibility be made on this subject, is to take the ten States, on which we have any safe returns, which have been *last added* to the Commonwealth. These are, Kentucky, Tennessee, Ohio, Indiana, Illinois, Alabama, Mississippi, Missouri, Louisiana, and Florida. These will give a return of persons spread over a surface of 480,670 square miles, about nine times the size of England and Wales, as follows:—

Population.....	3,641,000	Churches.....	3,701
Ministers	2,690	Communicants.....	286,560

Need I say, how greatly this again exceeds Scotland!

“ If we take the principal towns of that country, and put them into comparison with those of ours, the advantage is entirely with them. For instance, Liverpool has—

Population.....	210,000	Churches.....	57
Ministers	57	Communicants.....	18,000

but New-York, which is its counterpart, has—

Population.....	220,000	Churches.....	132
Ministers	142	Communicants.....	51,337

Edinburgh has—

Population.....	150,000	Churches.....	65
Ministers	70	Communicants.....	(uncertain)

but Philadelphia has—

Population.....	200,000	Churches.....	83
Ministers	137	Communicants.....	(uncertain)

Glasgow has—

Population.....	220,000	Churches.....	74
Ministers	76	Communicants.....	(uncertain)

but Boston has—

Population.....	60,000	Churches.....	55
Ministers	57	Communicants.....	(uncertain)

Nottingham has—

Population.....	50,000	Churches.....	23
Ministers	23	Communicants.....	4,864

but Cincinnati, a city only forty years old, and in the forests, has—

Population.....	30,000	Churches.....	21
Ministers	22	Communicants.....	8,555

“ After the statements already made, there can be no difficulty in concluding, that the general supply of the whole

country, is in comparison with any other country, astonishingly great. The figures would stand thus—

Population	13,000,000	Churches	12,580
Ministers	11,450	Communicants	1,550,890

This yields about one clergyman and one church to every thousand persons; while it gives about one in nine of the whole population, as in a state of communion; and as the returns do not include the communicants connected with the Episcopal, the Catholic, and some smaller sects, it is certainly not taken too high. Of England, if it is allowed that there are seven thousand working clergy in the Episcopal church, and five or six thousand clergy united to other divisions of the church, the amount of ministers will bear about the same proportion to the population as in America. But if this ministry is to be submitted to the two indispensable tests of its efficiency on the people, church accommodation and church communicants, it will fail most lamentably. The Bishop of London, in his evidence on this subject, states, that certainly *not one tenth* of the people are supplied with church-room in the places of his diocese. I conclude, that no diocese can exceed that of London, and take the whole therefore at one tenth. If it is conceded, that the Dissenters supply as much as the Episcopal church, I suppose this is the utmost that may be asked. This, then, would supply both by the voluntary and compulsory system only an accommodation for *one fifth of the people*.

“Then look at the state of communion, which is, after all, the real test of strength and influence. It is shown by documents, which will not be disputed, that the Episcopal church, though hers is a *free* communion, has only 350,000 communicants. I think the communicants of the Dissenting bodies may be safely put down at 700,000; and I do not expect more will be allowed to them. This, however, will only give us 1,050,000; while America, at a low estimate, and with a universally *strict* communion, has 1,550,890; an increase on ours of more than one third!”—Vol. II. pp. 102—106.

There is much more in these volumes, which we should be glad to quote, if our limits would permit.—*Editor*.

ART. V.

STORR'S BIBLICAL THEOLOGY.

An Elementary Course of Biblical Theology, translated from the work of Professors STORR and FLATT, with additions, by S. S. SCHMUCKER, A. M., Professor of Theology in the Theol. Sem. of the General Synod of the Evangelical Lutheran Church in the United States, Gettysburg, Pa. Two volumes 8vo. pp. 481, and 408. Andover: Flag & Gould.

THIS work has some special claims to our attention. It was written originally in Latin, and first published about forty years ago, by Dr. Storr, then a Professor of Theology in the University of Tubingen, in Germany; a man whose bold and skilful defence of many important principles of religion, has given him a distinguished reputation, has endeared him to the lovers of evangetic truth, and commanded, in most instances, the respect of its adversaries. He died in 1805. Dr. Flatt, his worthy colleague, survived him, and translated this work into German, and enriched it with many notes of his own, adapting his remarks to the existing state of the controversy on several subjects; for his second edition of the translation was published so late as the year 1813.

In the German dress, and in the Latin, we have highly esteemed the work, as a whole; but we hesitate not to say, that it has come forth from the hands of Prof. Schmucker, and from the Codman press at Andover, greatly improved in its form and general appearance; and that it contains some ingenious and some valuable additions. We speak of the edition of 1826. Another, we are happy to learn, may soon be expected.

We have long been deeply impressed with the importance of paying more regard than has generally been paid, to the Bible, in the professed study of theology; and we have contemplated, with much gratification, the example which the Trustees of the Newton Theological Institution have set; for while, in establishing the course of study, they made distinct provision for instruction in Biblical Literature, and Ecclesiastical History, and Pastoral Duties, they were content to let their theology be a

Biblical Theology ; and the following paragraph in their "Regulations" exhibits their idea of the manner in which it should be taught :

"To the sphere of Biblical Theology it shall belong, to aid the students in acquiring a knowledge of the Sacred Scriptures in the original languages as well as in the English; to guide them to correct principles of interpretation, and habituate them to employ, in seeking to understand the various parts of the Bible, all those helps which may be derived from the different branches of Biblical Literature; to analyze, and lead the students to analyze, in the original, the most important portions of the Old Testament, and the whole, if possible, of the New; exhibiting the scope of the respective parts, and whatever of doctrinal, or of practical import they may contain, and showing *how* they are applicable at the present day, and 'profitable for doctrine, for reproof, for correction, for instruction in righteousness;' and, after thus surveying the rich field of Scripture, and viewing the products as scattered profusely on every side, by the bounteous hand of God, it shall be required, for the sake of convenient reference, to classify and arrange the particulars, and, for this purpose, to bring the students to the examination of a series of theological subjects, in such a manner as most to awaken the efforts of the genuine disciple of Christ, and lead him to 'search the Scriptures.'"

The work before us claims the high honor of being built entirely on the Bible. The translator, in speaking of Storr and Flatt, says :—

"Having been harassed by metaphysical and speculative and infidel systems of pretended Christianity, they were taught the absolute necessity of building their faith exclusively on the Word of God; and the present work is purely of this Biblical character. It is confined to the doctrines which are taught in the sacred volume *TOTIDEM VERBIS*, [in so many words]. The various *INFERENTIAL*, sectarian views, which are used by divines of different denominations, to complete their peculiar systems, are here omitted; even those of the Lutheran church, to which the authors belonged."

To some extent, this claim is just. On some interesting articles, the work is very much what it professes to be; but not on all. It is highly creditable to the talents and industry of the translator; and it will, we hope, be of no small service, in encouraging our Lutheran brethren, and others, in this country,

to hold fast many important truths of the Gospel. But, with grief, we must add, that we think it contains some things, which are not "purely of this Biblical character;" some things, that are at variance with the Scriptures, instead of being built "exclusively on the Word of God;" some things, that are neither "taught in the sacred volume *TOTIDEM VERBIS*," nor deduced from it by fair and legitimate inference.

In a future number, we may advert to this subject again. At present, we would remark, that the first book, extending to the 283d page of the first volume, is introductory, and treats "*OF THE DIVINE AUTHORITY OF THE HOLY SCRIPTURES.*" It is, of itself, a lucid and able treatise; and we doubt not, that our readers will be gratified with the following extracts, which we have brought together, so as to exhibit, at one view, the leading positions that it maintains.

THE GENUINENESS OF THE NEW TESTAMENT.

§ 1. *Testimony of heathen writers respecting the early existence of Christians and their religious writings.*

It is evident from the testimony even of authors who were not Christians, that during the reign of Nero and the period immediately subsequent, the Christians were not only augmenting their numbers in Judea, where Christianity had originated, but were also extending their influence into other countries; and used certain sacred writings, which were in part peculiar to themselves, and different from the more ancient religious books of the Jews.

§ 2. *The genuineness of the (ὁμολογούμενα, or) undisputed books of the New Testament.*

If we listen to the testimony of Christians themselves, we find, that not only the age of *Eusebius* (the commencement of the fourth century), and the earlier age in which *Origen* lived (the third century), but also the concurrent opinion of all those writers whose productions had fallen into the hands of these Christian Fathers, unanimously declare the *four Gospels*, the *Acts of the Apostles*, *thirteen Epistles of Paul*, and the *first Epistle of John*, and the *first of Peter*, to be the genuine productions of those disciples of Jesus to whom they are ascribed. And in the few fragments of those earlier writers which have reached us, we find that they did actually view these books in that light, in which *Origen* and *Eusebius* report these earlier writers to have viewed them. Moreover, there is nothing found in these writings incongruous either with the age in which they are said to have been written, or the authors to whom they are attributed.

Even those to whose interest the authority of these sacred writings was extremely prejudicial, did not at first presume to dispute their genuineness; but endeavored to extricate themselves from their difficulties by arbitrary interpretations of the odious paragraphs, or by the alteration or erasure of them; thereby pronouncing these writings not spurious but only adulterated; or finally, they sought refuge by denying the authority of the writers, while they confessed the genuineness of the books. And when, in the course of time, they began to dispute even the genuineness of the writings, they did not urge the want of ancient testimony in their favor, or attempt to impugn their genuineness with any historical objections; but they were contented to adduce some trifling pretended doctrinal objections, extorted from the writings which were the object of their dislike.

§ 3. *The genuineness of the (ἀντιλεγόμενα, or) disputed books.*

Origen and Eusebius both acknowledge that the Apocalypse (or Revelation) was unanimously received as genuine, by the earliest writers; yet the former was a strenuous opposer of the Chiliasts, and the latter not an unprejudiced witness. With this acknowledgment, the testimony of the earliest writings which have reached us, perfectly accords. And even the open assailants of the Apocalypse do not venture to deny, that in the first ages of Christianity, it was acknowledged to be a production of the apostle John. The Apocalypse might, therefore, have been received into the number of the undisputed books.

The Epistle to the Hebrews was unanimously ascribed to the apostle Paul, by the writers of the Greek church; it was only the Latin church, led by an error that can be accounted for, which receded from the original and more correct opinion relative to the author of this Epistle.

Finally, we have also conclusive evidence in favor of the genuineness of the other disputed books, namely, the second and third Epistles of John, the second Epistle of Peter, the Epistle of James, and that of Jude.

THE INTEGRITY OF THE BOOKS OF THE NEW TESTAMENT.

§ 4. *That the writings, whose genuineness has been proved in § 2, 3, have been transmitted to us, without any alteration prejudicial to their integrity,* is proved, by the striking coincidence of our text with all the transcripts which men have been able to collect of all ages and countries; with the many and large extracts from the New Testament found in the writings of the Christian Fathers; with the commentaries on the books of the New Testament; and finally, with the different translations

which [at a very early period] were made of the New Testament. The various readings of the New Testament text, are so far from invalidating these proofs, that they actually corroborate them. [For these various readings, by their very diversity, show that the copies used by ancient Christian writers and transcribers, came to them through different channels; channels which we can trace back to a common source only in the apostolic age. Many copies, therefore, as so many separate witnesses, must have come from that age and the countries where the apostles preached. They *all* testify to the substantial correctness of the text which we now have of the New Testament. The fact of their being *separate* witnesses, strongly corroborates their testimony; and that they are such is proved by the diversity exhibited in the various readings, while this diversity is, for the most part, merely verbal, and rarely affects the sense at all.]

THE CREDIBILITY OF THE NEW TESTAMENT.

§ 5. *Historical credibility of the narrations contained in the New Testament.*

As the intelligence concerning Jesus and his messengers which is contained in the Gospels and the Acts of the Apostles, is, (according to § 2, 4,) derived from Matthew, John, Mark and Luke, it must possess the highest degree of credibility. For these witnesses lacked neither the means of knowing the truth, nor motives to communicate it. Matthew and John were apostles and confidants of Jesus; Mark was under the influence of the apostles, especially of Peter; and Luke was an eye-witness of part of the history of the apostle Paul, who was his teacher. Sustaining to him so intimate a relation, he could easily obtain from this apostle information relative to the earlier incidents of his life: he was likewise his companion during his residence in Palestine, where he had an opportunity to become intimately acquainted with the history of the other apostles and of Jesus.

That the authors of the Gospels and of the Acts of the Apostles, did not practise intentional deception; that, on the contrary, they composed their narratives with the utmost historical fidelity, is evident from the general character and appearance of their narrations, as well as from the nature of the incidents which they relate. For these incidents were of such a nature, that their truth necessarily must and easily could be investigated. Every false statement, therefore, would have been exposed to public reprehension, if it had been possible to find any such in their books.

§ 6. *Jesus himself professes the divinity of his mission and doctrines.*

It is, therefore, historically true, that the founder of Christianity, who (as Tacitus informs us, *Annal. B. XV. c. 44.*) was put to death by Pontius Pilate the Procurator, in the reign of Tiberius, did profess to be a divine messenger, and that he neither derived his doctrines from other men, nor discovered them by the powers of his own mind, but received them from God. According to his own declaration, his conscientious reverence for God (*John 5: 30. 7: 18. 8: 29, 55,*) and most intimate union with him (*John 8: 16, 29. 14: 10. 10: 38. 16: 15,*) rendered it impossible for him to communicate any thing solely by himself, or without the coöperation of God. It was in virtue of this his constant union with God, that he demanded that all his communications should be received, not as the doctrines of the mere man Jesus, but as the declarations of God himself; and that they should therefore be regarded as perfect truth. Hence he required, that in those things which transcend the limits of human knowledge, we should implicitly believe him upon his own authority; that we should receive his declarations as the testimony of one who had long been most intimately united with God, and who had the most perfect acquaintance (*Matt. 11: 27. John 8: 55,*) with things divine, and lying beyond the reach of our knowledge. Accordingly, he assured his hearers, that nothing but irreverence for God, which is itself criminal, could prompt them to reject his doctrines; and, on the contrary, that every one who believed him, believed God himself. Nor is there reason to fear that his apostles and disciples might have misunderstood what he taught concerning his union with God; inasmuch as his pretensions were generally known, and were frequently disputed by his enemies, (*Matt. 26: 63, 68. 27: 54. John 19: 7. 5: 18. 6: 41, &c. 10: 33, 36.*)

§ 7. *Evidence of the truth of the professions of Jesus concerning himself;*

(1.) From his character and general conduct.

Although the declarations of Jesus concerning his union with God, may have been grounded on his own internal and immediate consciousness, which afforded *him* the fullest conviction of their truth; yet the only evidence by which *others* can be convinced of their truth, must be external, or must consist in facts which accord with his professions. And such evidence is not wanting. The general character and conduct of Jesus shield him from the suspicion of having knowingly laid claim to a connection with God which was fictitious and imaginary; his character entitles his testimony to credence (*John*

14: 10. 10: 38.) So far was he removed from any visionary projects which might have led him intentionally to feign any particular relation to God, that he rejected those acknowledgments of respect which were obtruded on him: and on the contrary, out of pure love to God (Matt. 26: 63, &c. John 8: 49,) and to the truth which he was commissioned to teach (John 8: 55,) he persevered in asserting uniformly his extraordinary union with God, although it evidently entailed on him the most grievous consequences. Nor did he relinquish these high pretensions, even at a time when he could have promised himself not a single advantage from them, (Matt. 26: 64. Luke 22: 69. 23: 46, 42,) unless he was immovably convinced of their truth, and of the divine approbation of his conduct in avowing them. And how sincere and firm his conviction was of the reality of that extraordinary coöperation of God to which he had laid claim, is evinced by his confident expectation of the successful issue that would crown his purposes, after he should have submitted to a disgraceful death, which seemed, according to human calculation (Luke 24: 19—21,) the greatest obstacle to their success. And this expectation he avowed by the most express and confident assertions, as well as by his actions; in defiance of the unpromising commencement of his work, and the most formidable obstacles to its advancement; in opposition to the tardy improvement and great imbecility of those who were to be the instruments of the propagation of his doctrines after his death; from whose agency he could himself have expected but little, if he had not possessed a firm confidence in the aid of God. For he refused that honor, which he might have obtained by means of popularity and human management, (John 6: 15,): he sought neither to procure nor to retain the applause of the multitude, and he did not court the favor of the great. On the contrary, although he was early conscious of the exalted nature of his destination, (Luke 2: 46—49,) he did not prosecute his wide and comprehensive plan (John 4: 21—23. 10: 16,) with impassioned ardor: nor was he in haste to enter precipitately (Luke 3: 23,) on the duties of his public office, but designedly postponed the execution of the greater part of his plan, till the time subsequent to his death. This moderation in the execution of a plan, with which Jesus professed to believe himself entrusted by God, is diametrically opposed to the character of an enthusiast, who might merely *imagine* himself the subject of the peculiar aid and influence of God. An enthusiast would not indeed have entertained such extensive views, or have fixed on so comprehensive a plan, and especially while the immediate results were so inconsider-

able as those which appeared during the life of Jesus, (Matt. 13: 31—33.) Besides, a person of fanatical character would undoubtedly have seized, and by the aid of a glowing fancy, have wrought still higher, the popular ideas concerning the Messiah; ideas so grateful to an enthusiastic mind, and so current among the Jews in the days of Jesus, that notwithstanding he frequently and explicitly opposed them, his very disciples could not relinquish them but with the greatest difficulty, and only after the death of him whom they regarded as the Messiah, (Luke 20: 25—46.)

§ 8. *Evidence of the truth of the professions of Jesus respecting himself;*

(2.) From his miracles.

But the principal evidence for the divinity of the mission and doctrines of Jesus, is that derived from those deeds of his which are termed miracles. As these miracles whose historical truth has been proved (§ 5), are of such a nature that they could not be produced by human art, or be a mere accidental coincidence of events with the wishes and predictions of Jesus; they are ocular proofs of the fact, that the man Jesus who produced these effects, was not left to himself; but that he was under the influence of a superior Being, and of that very Being to whom he ascribed all his declarations, as well as those actions of his which so manifestly transcended all human power.

§ 9. *The divine authority of the doctrines of the apostles.*

The Lord Jesus, whose words were all uttered under divine influence (§ 6, 7, 8,) commissioned all the apostles whom he had chosen, with the single exception of Judas, the traitor, to promulgate and propagate those doctrines which he had himself taught. From their discharge of this commission, he anticipated the happiest results; not only because the apostles had been his companions, and had been instructed in his doctrines, and had been eye-witnesses of his miracles, but because he depended principally on the agency of God (John 17: 11—15,) who would, by various aid, supply the absence of Jesus who had hitherto been their friend and instructor; and in his stead, give them another supporter, who would never abandon them (John 14: 16, 17,) and would perfectly qualify them for the discharge of their official duties (Acts 1: 8. Luke 24: 48, 49.) Thus, the personal agency of the apostles was by no means dispensed with, in the performance of their duties; but they were required to combine (John 15: 26, 27,) those instructions which should be given them by their constant and exalted guide, with what their own knowledge and ability supplied. Jesus assured them that the *Spirit of truth*, (το πνευμα της αληθειας,

John 14: 17,) who perfectly coincided with him and his Father, would bring to their recollection all those words of his which they might have forgotten, as often as such recollection should be necessary to the discharge of their official duties; that he would correct their knowledge of the things they had imperfectly comprehended, and would communicate to them all necessary knowledge, not excepting a knowledge of future and secret things, which they could not obtain by natural means. [See John 14: 16, 21, 26. 15: 26. 16: 7, 13—16.] And hence it follows, that when in some of their communications, their invisible and constant instructor, (*ὁ παράκλητος*), brought nothing to their recollection, but left them to use their natural ability and knowledge; those communications were really sanctioned by the Spirit of truth. According to the certain declaration of Jesus, therefore, we are to view all the doctrines of his apostles as the doctrines of that Spirit of truth, under whose immediate guidance they always discharged their official duties; and we are bound, at the risk of certain punishment, to attach to them divine authority: (Mark 16: 15. 6: 11.) Nor have we any reason to fear, that the apostles might have neglected to treasure up in their memory with sufficient care, those declarations of Jesus which regarded themselves, as they had occasion so frequently, even in the commencement of their apostleship, to recall those declarations, and to compare them with their own experience.

§ 10. *The authority of the apostle Paul.*

The apostle Paul claimed equal authority with the other apostles. For he asserts that he was chosen by Christ himself to be his messenger; that the power of God made him competent to discharge the duties of his office; that the doctrines of Christianity, which neither his nor any other human intellect could have discovered, by any course of investigation, were not taught him by any man, not by an older apostle, but were revealed to him by the almighty agency of God himself; and, finally, that the inspiration of the Divine Spirit extended even to his words, and to all his exhibitions of revealed truths. We learn from the apostle Paul himself, that this Spirit, who revealed to him unknown truths, extended the same aid to *him*, as to the other apostles, and in the discharge of *all* his official duties. This divine influence, therefore, was not confined to his teaching those truths which are properly termed revealed doctrines; but when he was inculcating truths which he had learned in other ways, and when giving commands or advice founded on these truths, his communications were accordant with the will of Christ, with which the Spirit made him acquainted;

and thus his instructions could with propriety all be ascribed to the Lord, or to the Spirit of the Lord. They derived their authority and credibility from Him, who was the perpetual Instructor of the apostle, and who would have prevented him from making any communications which were either wholly or in part inconsistent with the will of Christ. Hence the apostle says, in general, that Christ taught by him; and that his doctrines were to be regarded and obeyed, as the doctrines of God, and not of man. The reality of Paul's having experienced divine teaching and illumination, appears from the evident credibility of the history of his call to the apostolical office; an office, for which he could be qualified only by a special divine influence; and likewise from his miracles, the historical truth of which was so incontrovertible, that even when addressing his enemies, he could appeal to them in confirmation of his doctrines and of his apostolical authority. The other apostles also had no hesitation in acknowledging him as a fellow apostle.

§ 11. *Divine authority of the apostolical writings.*

If the doctrines of the apostles possess divine authority, (§ 9, 10), the same authority must belong also to their *writings*. Because, in the first place, according to the usage of the language, the words *to speak*, (*λαλεῖν*), and *to beseech*, (*παρακαλεῖν*, 2 Cor. 5: 20), and other similar expressions, refer as well to written as to oral instructions. Moreover, it is very evident, from the nature of the case itself, that the only difference between their written and oral instructions was, that the former were of a more permanent nature, and therefore of more extensive importance than the latter. Nor can any reason be assigned, why, as soon as the apostles began to write, they should immediately lose all that knowledge which they had previously possessed, and which they had derived from the instructions of Christ, or of that Spirit, who, after his death, was sent down from heaven; or why this, their constant guide, who at all other times assisted them in the discharge of their official duties, should withdraw from them his aid the moment they attempted to write. Finally, we read expressly, that they composed their books, if not by the express command, yet under the special influence of God. [See 1 Thess. 4: 8.] Thus, when the apostle Paul (2 Cor. 11: 17,) explicitly permits his readers to consider as uninspired so much of his epistle as embraced his self-commendations; this very limitation implies, that he intended his written instructions generally should be received as the instructions of God.

§ 12. *Divine authority of the writings of Mark and Luke.*

Although what has been said in the preceding paragraphs,

(§ 9—11,) relative to the extraordinary guidance of the apostles, cannot be predicated of the writings of Mark and Luke; the fact, that their statements are historically true, and entitled to our confidence, is established by the evidence stated in § 5. It appears, also, that we may justly ascribe to them divine authority. For the apostle Peter read and sanctioned the gospel of Mark, which was written under his superintendence. And, in like manner, the historical works of Luke, one of which [the Acts] relates principally to the apostle Paul, doubtless received the perusal and the sanction of this apostle. Finally, the apostle John [at least virtually] expressed the wish, that the Christians should have in their possession the Gospels of Mark and Luke, as well as his own and that of Matthew, and that the two former should be used in connection with the latter.

§ 13. *Divine authority of the Old Testament.*

The very same kind of arguments which proves the divine authority of the writings of Mark and Luke, will also prove the divine authority of the books of the Old Testament; for they have alike received the sanction of men, whose credentials were divine. As it has been proved (§ 6—11), that the religious instructions of Jesus and his apostles are of divine authority, it follows, that *all* their declarations, and of course their assertions relative to the Old Testament, must be received implicitly, as being accordant with truth. But Jesus and his apostles not only declare, that God is the author of the Mosaic Laws, but they receive other parts of the writings of Moses as true; not excepting his account of events which took place before his birth; and they assume that the books of Moses were written at the special instance of God, and under his particular guidance. They assert that the Pentateuch, and the sacred books of the Jews in general, contain divine predictions, (not the conjectures and fictions of men,) which are therefore prophecies of indisputable certainty. And not only the prophecies, but the whole of the Old Testament, all its moral instructions, its narratives, and in short, the whole contents of the book, whether prophetic, doctrinal, or historical, they assume as indisputably true. And this claim of the Old Testament to our implicit credence, they found on the divinity of the book.

§ 14. *Proof that the Jewish canon, in the days of Jesus, contained the same books which now constitute our Old Testament.*

The inquiry, what were the particular books known in the time of Jesus and his apostles, and denominated *holy scriptures*, or *the law and the prophets*, or simply *the law*, or *the scripture*, and which were sanctioned by our Saviour and his apostles, as

writings of divine authority; must be determined principally from the testimony of the New Testament. For, in addition to the books of Moses, which the New Testament expressly mentions, and declares to be of divine authority, (§ 13), as appears from the expression *the law and the prophets*; the New Testament also specifies the following books as belonging to the sacred canon of the Jews:—

The book of *Joshua* and that of *Judges*, Heb. 11: 30—34, (with Josh. 6: 2. Judg. 6: 4, 11, 14, 15), Acts 13: 20.

The books of *Samuel*, Matt. 12: 3, &c. with 1 Sam. 21. Heb. 1: 5, with 2 Sam. 7: 14.

The books of *Kings*, Rom. 11: 2, with 1 Kings 19.

Daniel, Matt. 24: 15, with Daniel 9: 27. Heb. 11: 33, 34, with Dan. 6: 3.

Job, 1 Cor. 3: 19, with Job 5: 13.

Isaiah, Luke 4: 16, &c. with Is. 61: 1, 58: 6. Acts 8: 30—35, with Is. 53. John 6: 45, with Is. 54: 13. John 12: 41, with Is. 6: 10. 1 Cor. 14: 21, with Is. 28: 11. Rom. 3: 15—19, with Is. 59: 7, 8. Rom. 10: 11—21, with Is. 28: 16. 52: 7. 53: 1. 65: 1, 2. 1 Pet. 2: 6, with Is. 28: 16.

Jeremiah, Heb. 10: 15, with Jer. 31: 33, &c.

Hosea, Rom. 9: 25, with Hos. 2: 25.

Joel, Acts 2: 16, with Joel 3: 1, &c.

Amos, Acts 7: 42, with Amos 5: 25. Acts 15: 15, with Amos 9: 11.

Jonah, Matt. 12: 39—41, with Jonah 2: 1.

Micah, John 7: 42, and Matt. 2: 5, with Micah 5: 1.

Habakkuk, Acts 13: 40, with Hab. 1: 5.

Zechariah, Matt. 21: 4, with Zech. 9: 9. John 19: 37, with Zech. 12: 10.

Malachi, Mark 1: 2, with Mal. 3: 1.

The book of *Psalms*, Luke 20: 42, David himself saith in the book of Psalms; Acts 1: 20. It is written in the book of Psalms; Matt. 21: 42, (with Ps. 118: 22), in the Scriptures. In Luke 24: 44, they are called *Psalms*; and in v. 45 are included among *the scriptures*. John 13: 18, (with Ps. 41: 10, [9]), that the scripture may be fulfilled. Rom. 3: 10—14, with Ps. 14: 1. 5: 10. 140: 4. 10: 7. Rom. 3: 18, 19, with Ps. 36: 2. 107: 42.

Proverbs of Solomon, James 4: 6, with Prov. 3: 34.

To these books, which are expressly named in the New Testament, may be added *Ezekiel*, and *the four minor prophets*, which are not above mentioned; because it was customary, before the time of Jesus, to class Ezekiel, Isaiah, and Jeremiah together, under the appellation of *The Book of the Prophets*; as well as to count *twelve minor prophets*.

And that the other books, which are not named above, but which are, by Jews and Christians, received into the canon of the Old Testament, were also admitted into the collection of Jewish sacred writings at the time of Jesus and his apostles, is proved by the testimony of *Josephus*, their cotemporary. For, in his first book against Appion, (sect. 8), he states, that all the Jews received twenty-two books as sacred, and of divine origin; and he also divides them as Luke does (24: 44), into three principal classes. Now if we attempt to make up the number of books given us by Josephus, we shall find that, according to the old Jewish method of calculating, besides those above-mentioned, there are required exactly as many more as are now received by the Jews into their canon. And Josephus himself, in other passages, specifies the greater part of these additional books as being such as were at that time received among the *sacred writings*.

Finally, it is evident, from the substantial accordance of the passages of the Old Testament quoted in the New, or in Josephus, or Philo, with our present text, that the writings of the Old Testament, with which Jesus and his apostles were acquainted, and which they confirmed as divine, were in the same state in which they now are, and that they have not suffered any material alteration since that time. Moreover, the very same arguments, by which the integrity of the New Testament was established, (§ 4), are also applicable to the Old Testament, and satisfactorily establish its integrity.

§ 15. *The Scriptures must be received as a perfect rule of faith and practice.*

From the evidence which has been adduced (§ 11—13,) in support of the divine authority and credibility of the writings of the Old Testament (§ 14), and of the New (§ 1—11), as respects their doctrines, prophecies, and history; it necessarily and spontaneously follows, that we are bound to receive, as divine, all the instructions and precepts, which are either given by the writers themselves, or communicated by them as the instructions and precepts of God; and to receive all their statements as indubitably and perfectly true. In short, the decisions which are contained in Scripture, as soon as they are satisfactorily ascertained, must be received by us as the standard for the regulation of our judgments.

§ 16. *Evidence of the divinity of the Scriptures, from personal experience.*

Persons not religiously disposed may, prior to any examination into the truth of the Christian doctrines, be prejudiced against them, by the fear of condemnation from them, John 7 :

7. 3: 19, &c. But whoever strives to live to the glory of God, and so as to meet the divine approbation, will be kept from such premature condemnation of Christianity, by the consideration, that its precepts offer him a prospect of becoming better acquainted with the will of God. He will be willing to examine Christianity closely, because he expects, that if it be of divine origin, it will approve his zeal in the cause of virtue, and stimulate him to greater exertion, John 3: 21. Nor is the hope a delusive one. For the more he studies and follows in his practice, the doctrines of Christianity, the more will he find by his own experience, that he is advancing in the knowledge of that truth, which makes him happy, which gives peace to his mind, and meliorates his heart. And thus will his own experience satisfy him of the divinity of the doctrines of Christianity, John 7: 17; or of the truth of the account which its first teachers give of its origin. I should, indeed, hesitate to infer, merely from the salutary influence of the doctrines of Christianity on the mind, that they were promulgated by the extraordinary and direct agency of God; for I fear I should be unable to render this proof sufficiently evident to others. Nevertheless, it is undeniable, that the credibility of the declarations of Jesus and his apostles, (which is the general ground for belief in the divine authority of the doctrines of Christianity, and of the holy Scriptures, generally,) is greatly corroborated and rendered in a high degree probable, by the following considerations: first, all who make a conscientious use of the Christian doctrines, experience precisely those effects from them, which a divine revelation must produce; or, in other words, the Bible accomplishes precisely what we have a right to expect from a divine revelation. Secondly, a conscientious use of the doctrines of Christianity, must excite a feeling of high reverence for the expanded views and the great piety of the persons who first published these doctrines. And those, who, by such an intimate acquaintance with Christianity, have become the subjects of this feeling of high reverence, will be impressed with the thought, that such doctrines could not have originated from these men themselves, John 7: 15. Acts 4: 13. And this consideration will add to the credibility of their statement, that they had the assistance of God, in publishing these doctrines. Or at least, it will appear unwarrantable to charge men so far surpassing the best and most learned teachers of their age, with such a degree of enthusiasm or of villany, as must be ascribed to them, if their pretensions to a divine influence were either a delusion or an imposture.

ART. VI.

CHIEF JUSTICE MARSHALL.

A Discourse upon the Life, Character, and Services of the Hon. JOHN MARSHALL, LL. D., Chief Justice of the United States of America, pronounced Oct. 15, 1835, at the request of the Suffolk Bar. By JOSEPH STORY, LL. D.

THE above-entitled work is recommended to general attention, by the character alike of its author, and of its subject. For more than twenty years, Judge Story, the author of the Eulogy, has occupied a seat upon the bench of the Supreme Court of the United States, with great credit to himself, and equal benefit to his country ;—a post, which cannot be thus filled, except by one of high intellectual and moral qualifications. The subject of the Eulogy, for more than thirty years, performed, with unrivalled ability and integrity, the responsible duties of Chief Justice of the same exalted tribunal ;—in that office, affording to the admirers of public virtues, an example not less illustrious than is to be found by the friends of private excellence, in his extra-official career.

When it is remembered, that the Court referred to, is called upon to decide questions of the gravest character, and most serious importance, that can be submitted to the consideration of human beings,—questions, not unfrequently affecting the sovereignty of States, and of the whole Union, involving the profoundest principles of both jurisprudence and politics, and requiring an acquaintance with the various and conflicting statutes of four and twenty States, as well as of the federal legislature, questions, demanding for their thorough investigation and just decision, not merely an amount of learning and talent rarely found,—but an integrity and firmness of principle, and a cool and calm wisdom, which are yet more rare,—then will it be felt, that he, who, for thirty years, fills a seat in that Court as John Marshall has done, with a constantly increasing lustre of reputation, is, indeed, a great man, whose death the land should lament, and whose life should be remembered through all succeeding generations.

How long and intimately has the name of the late Chief Justice Marshall been associated, nay, almost identified, with that of the Court over which he so admirably presided! How few of the present generation are there, whose memories embrace the time when the decisions of that Court were uttered by any other lips than his. And now, that he is forever removed from the elevated sphere of his usefulness, to how many thousand admiring observers of his course does it seem, almost as if the temple of law had been robbed of its noblest pillar,—its strongest support,—its choicest ornament!

As the Romans, of old, were wont to erect, in the vestibules of their dwellings, the effigies of their illustrious ancestors, so that every departure from home, and every return to its hallowed precincts, might remind the living of the example of the departed, and kindle the fire of virtuous emulation in the breasts of youthful beholders, so should we, Americans, within our hearts and memories, preserve the names and deeds of our great and good men, to incite and encourage us in the path of duty, and, dying, we should bequeath them, “as a rich legacy, unto our issue.”

Impelled by this principle, and desirous of doing something, to manifest our veneration for the mighty dead, and to extend, if possible, the salutary influence of their bright example, we have, in the following pages, attempted a brief sketch of the life and character of one of the greatest and best men, whose names adorn the history of America,—and whose removal, by the hand of death, has left a void so vast in public life, that all men shrink from the attempt to supply it, as from a task too arduous for the ordinary powers of humanity.

John Marshall, the late Chief Justice of the Supreme Court of the United States, was a native of Virginia, and was born September 24, 1755, in one of the then frontier counties. He was the son of a planter of narrow fortune, but numerous family, John being the eldest of fifteen children. The lives of these children furnish abundant proof, that *he* confers a greater benefit on his country, who rears a large and virtuous family, than he, who leaves an affluent fortune.

Owing partly to the pecuniary circumstances of the father, and somewhat to the prevalent want of the means of education, in a new and frontier region, young Marshall was never favored with the advantages of early mental culture. Aside from such instruction as his father was able to give in person, he never

received more than two years' regular tuition. His father was a man of sound sense, and, by a judicious direction of the son's early tastes, led him to a familiar acquaintance with the choicest literary productions of England, whether prosaic or poetical. The taste, thus early formed, was cherished through a long life, and became a lasting source of enjoyment. For his father's paternal offices, Mr. Marshall retained the warmest gratitude, so long as he lived; and his feelings towards the good old man were frequently poured forth with touching eloquence.

The defects of his early education, Mr. Marshall supplied by the studies of mature life. Judge Story informs us, that, without any other assistance than that derived from his dictionary and grammar, he acquired a mastery of the Greek and Roman classic authors. In his boyhood, the future Chief Justice was a warm admirer, nay an ardent worshipper, of the Muses; and, not content to manifest his regard, by the *study* of poetry, he poured forth his own soul in song;—an example in which he has been followed by Judge Story himself, at a mature age,—but by very few others of the disciples of the jealous Themis. The common idea, and probably the true one, in reference to men of ordinary mind, is, that eminence and success in the legal profession require an exclusive devotion to its studies. But genius is not to be limited by rules like this; nor do we regard the attainment of legal distinction an adequate compensation, in any case, for the privation, which it ordinarily requires, of the common enjoyments of literature, of domestic life, and of an equally developed mind.

In 1773, when Marshall was about eighteen years old, he had partially commenced the study of law. But the circumstances of the times compelled him to abandon the pages of Blackstone, and direct his thoughts to far other subjects. The American Revolution was then passing through its early phases. A long oppressed people, outraged beyond endurance, was rousing itself to the desperate struggle of self-preservation. Agitation was everywhere abroad;—the love of liberty, instead of a calm and sober affection, had become a fiery and impulsive passion,—and its flames burnt in the bosom of the old and the young alike. The studies and arts of peace were forgotten, and, in their stead, the science and the art of war became the constant and universal study and practice. The Marshalls, both father and son, partook of the general feeling, and engaged in the general employment. Military treatises and political

pamphlets became the young man's study, and the evolutions and exercises of the parade-ground his favorite amusement, for the space of two years. In the eventful summer of 1775, he received the commission of Lieutenant in a corps of "minute men," organized for the purpose of resisting the dastardly movements of Governor Dunmore, the royal vicerent in Virginia, who was endeavoring to instigate the slaves to rise against their masters, in the vain hope of restoring the spirit of loyalty, by the bloody agency of a servile war. During that year, young Marshall was engaged, with distinction, in the battle fought near the city of Norfolk, between the Virginia militia and the royal troops, under Lord Dunmore. He was also in Norfolk, when that city was set on fire by British troops under Dunmore's direction; and from that memorable conflagration the fire of the young patriot's zeal derived tenfold ardor. As it was, in regard to the burning of Charlestown, in Massachusetts, so was it in regard to the destruction of Norfolk. In each instance, the conflagration was the funeral pile of English authority, and the beacon light of independence.

In 1776, young Marshall became connected with the Continental troops under Washington, as Lieutenant, and marched into the middle States, at that time the seat of the war. He speedily rose to the rank of Captain; in which capacity he continued, with some intervals of retirement from service, through the war. He took part in the famous battles of Monmouth, Germantown and Brandywine. He was frequently called upon to perform the duties of deputy Judge Advocate, in Court Martials; and in the performance of those duties became acquainted with Hamilton and Washington, whose respect and confidence he enjoyed from that time forward.

At the conclusion of his military career, Mr. Marshall returned to his legal studies, to which he had devoted the intervals in service, before alluded to. He was duly licensed, and commenced the practice of law. The powers of his great mind, and his admirable tact in the management of cases, soon secured for him a large business, and a high professional rank.

In 1782, he was elected to the Virginia legislature, and, very soon after taking a seat in that body, he was named to the Executive Council, although he was then but about twenty-eight years of age. Such was then his reputation.

In 1783, he performed an act, that exerted upon his future enjoyment a powerful influence, and which, upon his death-

bed, he regarded as the only voluntary act of his life worthy of being recorded upon his tomb;—he married the woman of his choice, with whom, for nearly fifty subsequent years, he lived in perfect domestic happiness.

By repeated elections, Mr. Marshall was kept in the Virginia legislature through the whole of that dark and portentous era, which intervened between the close of the Revolution and the final adoption, by the States, of the present Constitution;—an era, whose trials, and perils, and sad presages, none of the present generation can adequately conceive; an era, when,—to use the happy figure of another,—it seemed that the Union, having escaped the stormy buffetings of the war, was destined to perish upon a peaceful and summer sea.

The old Articles of Confederation were wretchedly adapted to combine under one general government a number of independent republics, even when those republics were forced together by community of danger and of suffering; and when the tie of danger was cut asunder by peace, their inefficiency was rendered frightfully conspicuous, by the centrifugal tendency that was at once manifested amongst the jarring elements of which the Confederation was composed. As shattered ships have sometimes been known to hold together, while under the pressure of mountain waves, and then to fall asunder when the return of calm has removed the unusual bond of connexion, so the United States, surviving the trials of war, seemed doomed to dissolution by the relaxing influence of peace. All discerning men perceived the danger,—and many who looked to the Union as our only hope, then felt as we may suppose a person to feel, who, while suspended over gloomy and unfathomed depths by a fragile cord, beholds that cord frayed and worn, its strands partly broken, and the whole untwisting itself beneath his weight and pressure. But thousands, on the other hand, looked with dread upon a stronger general government, fearing that such a union and consolidation of power would overthrow and swallow up State sovereignties, as Aaron's rod swallowed the wands of the Egyptian sorcerers. Such men, of course, regarded, without apprehension, the rapid decay of the federal authority, through the inefficiency of the articles of union.

At this crisis, "Chaos and old Night" seemed descending again upon the politics of America,—and the struggles of contending parties, all of which spoke, and wrote, and labored, with

a zeal proportioned to their convictions of their own respective orthodoxy, threatened to render the ruin doubly swift and certain. This was, indeed, "the time that tried men's souls;"—and, unless familiar with its thrilling history, no one can fully understand the import of the phrase, by which we describe it; nor the full value of that excellent frame of government, which, from amidst such troublous times, sprang up, as the fair form of earth emerged from the billowy deluge.

Had John Marshall lived no longer than to behold the close of the Virginia debates on the adoption of the Constitution, in 1787, his name, even then, would have remained conspicuous and renowned, as one to whose masterly efforts, in a great degree, the adoption of that Constitution in Virginia was owing. With Washington, and Madison, and Randolph, and Pendleton, Marshall would have found a glorious fraternity in fame. As events have proved, however, his eloquent and powerful defence of the Union was but one bright step in a long career of distinction. It was his *debût* before the country, as a profound constitutional lawyer.

Satisfied with success in this great matter, and warmly attached to his profession, Mr. Marshall resolved to retire wholly from political life. But his individual preference was forbidden him by the public voice, and he was compelled, like Jay, and other worthies of that period, again to enter upon public duty.

General Washington had been elected President of the United States, under the new Constitution, and to his administration of the government were now transferred the hostility and opposition of those who had resisted the adoption of the Constitution. Nowhere was opposition more violent than in Virginia. In the legislature of that State, every measure of the President was arraigned and discussed, with the most unscrupulous freedom, by parties, in whose opposing ranks were enlisted men, the very names of whom are watchwords of power.

To sustain and defend the administration, was the task allotted to Mr. Marshall, in this legislature, by his constituents; a task, which he performed with consummate ability, from 1788 to 1792, by a series of arguments, the substance of which is probably embodied in his *Life of Washington*.

In 1792, we find him again in a private station, toiling, but not with undivided industry, at the Bar. Amidst the cares of important cases entrusted to his management, he found time to care for his country, and to labor in her behalf. At that period

it seemed almost inevitable, that America, prostrated as were her energies, and exhausted as were her resources, by her own Revolution, would be drawn into that vortex created by the French Revolution; and thus draw down upon herself the enmity of all Europe. Many powerful causes concurred in rendering probable this result. To avert such a calamity, President Washington published his celebrated Proclamation of Neutrality. This measure, novel in its character, seemed to many an act of glaring Executive usurpation, and it threw the whole country into a ferment;—thus substituting the perils of domestic discord for those of foreign war. Mr. Marshall, with prophetic eye, beheld his country's salvation in this much assailed Proclamation,—and he came forward to defend it, with the ardor natural to such a conviction. His oral harangues, and elaborate writings upon this subject were of no small influence, in producing that public sentiment, which finally sanctioned the Proclamation; and in his opinion all parties have since most heartily united,—thus settling the questions of expediency and constitutionality.

In 1795, as a member of the Virginia legislature, Mr. Marshall once more came forward as the champion of peace, and of the President, by assuming the defence of that celebrated commercial treaty concluded with England, by John Jay, and known as "Jay's Treaty." The hostility to this diplomatic act was even more fierce than that which had been shown against the Proclamation of Neutrality,—and the whole country was on fire with controversy. Nothing in the recent history of political violence, revolting as it has been of late years, has surpassed, or even equalled, this memorable contest between what were then called the French and English parties. Mr. Marshall regarded the ratification of that treaty as of vast importance, and looked away from its rejection as the signal of war. He had no doubt in his breast as to either the necessity of that treaty, or its constitutionality. He, therefore, threw himself, with all his soul, into the discussion of those points, and his argument upon the latter was so perfectly conclusive, and unanswerable, as to settle the question forever, with all the certainty of a judicial opinion. His speech thereon is said to have been one of the most splendid efforts of his genius; it served not only to silence controversy, but to spread Mr. Marshall's fame throughout the Union, and secure for him the respect of both foes and friends, as one cased in the panoply of consti-

tutional law, and clothed with the mightiest energies of eloquence. From this period, Mr. Marshall stood high amongst the most eminent men of that *day of great men*. General Washington offered him the appointment of Attorney General of the United States, and also that of Minister to France; both of which honorable offices he declined, upon a determination, which he then considered inflexible,—the determination of remaining steadily at the Bar, as a private lawyer.

In 1797, he was, however, persuaded to accompany Messrs. Pinckney and Gerry in an embassy to France. The embassy failed of its object; but the fame of Mr. Marshall was increased by the character of the diplomatic papers which he prepared, in discharge of the duty assigned him.

In 1799, he was elected to Congress, where his ability was at once felt, and his worth acknowledged. In the same year, President Adams offered him the seat vacated in the Supreme Court, by the death of Judge Iredell,—which offer was declined.

In 1800, Mr. Marshall was named Secretary of the War Department, and before he could assume the duties of that office, he was appointed Secretary of State, in place of Col. Pickering.

It would seem, that offices and honors enough to fill up the measure of a life, had already been bestowed upon this great and good man. But there remained one further dignity to be conferred, to illustrate at once the wisdom of the elder Adams in the appointment, and the unrivalled merit of Mr. Marshall. Accordingly, in January, 1801, he was appointed Chief Justice of the Supreme Court of the United States. He was then in the forty-sixth year of his age!

From that date, through the prolonged period of thirty-four years, Judge Marshall presided over that august tribunal, with a virtue and an ability, which have embalmed and emblazoned his name forever. On the sixth day of July, 1835, this venerable man, full of years and honors, surrounded by his family, and mourned by a whole people, was summoned home to immortality. We most sincerely hope, that, in the Courts of Jehovah, whose bosom, (to use the words of Bishop Hooker,) is the "home" of law, Chief Justice Marshall has received an honor and a reward, far more valuable and enduring, than any which can be conferred within *the jurisdiction of death*.

Such are the leading events in the public and professional

life of Mr. Marshall, as sketched from the more minute and detailed account of his eloquent eulogist.

At the conclusion of his biographical narrative, Judge Story, with the same minuteness, enters into an examination of the private and public character, the principles and peculiarities of his illustrious Chief. Public gratitude is due to Judge Story, for the service which he has thus rendered to the cause of truth and virtue ; and, for ourselves, we most sincerely tender him our acknowledgments for the favor thus conferred. The analysis given by the eulogist, is full and particular,—a living and perfect portrait. We must content ourselves with a mere outline, sketched with a hasty pen.

The public, who have so long delighted to honor the late Chief Justice, will now rejoice to learn, on authority somewhat better than common fame, that this great Judge was every way worthy of their regard, and that he may, without fear or hazard, be held up to youthful minds, as a fit model for virtuous imitation. The sagacious friend, whose scrutiny of more than twenty years enables him to make the assertion, informs us, that, “in his life there was not one extravagance of design or act ; that there were no infirmities, leaving a permanent stain behind them ; no eccentricities to be concealed ; no follies to be apologized for ; no vices, to be blushed at ;” no dark deeds, to spot the clear sun of his reputation.

Unlike many, if not unlike most, distinguished men, Chief Justice Marshall possessed an almost perfect symmetry and harmony of character. His public worth was not greater than his private excellence. As a *Judge*, he was not more thorough in duty, than as a *man*. His head, his heart, and his conscience, were all attended to, and neither of them suffered to banish the other from his memory. Consequently, his learning never made him mad ; his eminence in office was not the monstrous result of an unnatural development of one power, or class of powers, cultivated to the exclusion of the whole man beside ; the science of law was not allowed to scare from his thoughts all other sciences and subjects ; but his capacious intellect furnished ample room for all the departments of truth, and all the treasures of taste ; his devotion to professional or official duty was not allowed to smother and blot out the social affections ; or to make him regard with coldness the cheerful pleasures of society at large, and the holy delights of home ; his strict performance of life's many labors, and his great abundance of life's

honors and rewards, were not permitted to limit his thoughts and motives to the narrow bounds of time, nor to shut out from the field of his contemplations the laws of God and the destiny of eternity. No! But in all the relations of life,—as a moral agent,—as one of the great human brotherhood,—as the administrator of law, and the head of earth's most dignified tribunal,—as a citizen of this free land,—as a member of the social circle,—as a neighbor, as a husband, and as a father,—whether as one bound to submit and obey, or as one authorized to command,—in all relations, at all times, he was alike prompt and exemplary. He was a great man, a learned man, a virtuous man, a benevolent man, a modest and humble man, and, we trust, a pious man. A character like this, so free from fault or defect, how few of the world's great men can exhibit!

Amongst Christian sects, Chief Justice Marshall belonged to the Episcopalian. But his religious feelings were far above intolerance. His benevolence was as broad as the circle of human suffering, and it manifested itself in an open-handed and unwearying charity.

Unaffected modesty was manifest in all his conduct. Personal vanity was evidently unknown to his character; nor did he ever exhibit the love of display or effect. In dress, manners, and deportment, he was simple and unaffected; ever maintaining an unoffending but manly dignity. His heart was full of "the milk of human kindness," and in the domestic circle, he seemed to be in his favorite element. "After all," says his eloquent eulogist, "whatever may be his fame in the eyes of the world, that which, in a just sense, was his highest glory, was the purity, affectionateness, liberality and devotedness of domestic life. Home, home, was the scene of his real triumphs. There he indulged himself in what he most loved, the duties and the blessings of the family circle. There his heart had its full play; and his social qualities, warmed and elevated, and refined, by the habitual elegancies of taste, shed around their beautiful and blended lights. There the sunshine of his soul diffused its softened radiance, and cheered, and soothed, and tranquillized the passing hours."

As one of the legitimate results of this home-loving spirit, Mr. Marshall cherished for the female sex a just respect, and an elevated chivalry of feeling. On all occasions, he treated the members of that sex, and spoke of them, with delicacy, kindness, and esteem. We wish that his example, in this par-

ticular, might be more generally imitated. Man will never rise to his just elevation in worth, while woman remains below her proper rank in the social scale.

In the amiability of his private life, few were ever led to the knowledge, that Judge Marshall's natural temper was impetuous and excitable. But in the even flow and glassy surface of the current of his passions, was exhibited, in fact, one of the most delightful proofs, that self-discipline is almost omnipotent.

But the world will know the Chief Justice, not so much as a private citizen, as a public officer, clothed with vast authority, laden with weighty responsibilities, called upon to measure out justice in the most important cases, and illustrate and establish principles of the greatest moment, in regard to both private disputes and national interests.

Upon his public life, we may look with unmingled satisfaction. Although differences of political opinion, honestly entertained, may, occasionally, have induced some men to question the soundness of Mr. Marshall's views and decisions, yet, on the whole, it will now be generally acknowledged, that his conduct has ever been just and faultless,—“without stain or blemish.” He was the personification of integrity,—of unchanging, inflexible, “even-handed justice;”—never impelled by passion, warped by prejudice, nor blinded by error. The basis of his character and conduct was *principle*;—upon which, as against a rock, the waves of party excitement, and the wild winds of popular fury, spent, in vain, their utmost violence:—*principle*, which knows not fear or favor; which acts ever “right on,” regardless of casual and extraneous circumstances, and which triumphs, at last, over all opposition. Such a character, united with vast intellectual power, and with all the learning needful to high judicial station, rendered the late Chief Justice worthy to fill his exalted office, and enabled him to do so in a manner which rendered the Supreme Court the most admirable tribunal by which justice was ever meted out to man.

Probably the mass of common minds cannot comprehend and appreciate the full measure of greatness belonging to one like Mr. Marshall. They are dazzled by irregularities, and impressed by sudden and violent contrasts. Calm and uniform conduct seems to them incompatible with true greatness. But to those who are competent to gauge and measure both intellectual and moral worth by their proper standard, the phenomena of uniformity and consistency, and the appropriate evidences of mental

grandeur,—to such men, nothing could be found more demonstrative of Judge Marshall's genuine preëminence, than the fact, that the even tenor of his way was never disturbed by any of the ordinary causes of disturbance; that truth, and justice, and virtue, were ever before him, in their own bright and clear light; that neither the clouds of passion, nor the mists of false reasoning, nor the veil of ignorance, could blind his eye, or divert his observation.

The great end of Marshall's existence,—we mean that for whose accomplishment, so far as God's purposes can be read in the life of any human being, he seems to have been created,—appears to have been the development and firm establishment of the leading principles of Constitutional law. To this end, every step of his progress manifestly tended. His participation in the perils and sufferings of the old war; his familiarity with the evils of the old Confederation; his strenuous efforts to procure the adoption of the Constitution, and the necessary studies in support of those efforts; his zealous defence of the early measures of government, when, as yet, every step was an experiment; all these things were initiatory and preparative. The results, to which this discipline led, were such as might have been hoped by the ardent patriot. They were this great man's peculiar triumph. In the exposition of this most important department of our jurisprudence, “he stood confessedly without a rival,—whether we regard his thorough knowledge of our civil and political history, his admirable powers of illustration and generalization, his scrupulous integrity in interpretation, or his consummate skill in moulding his own genius into its elements, as if they had constituted the exclusive study of his life. His proudest epitaph may be written in a single line,—**HERE LIES THE EXPOUNDER OF THE CONSTITUTION OF THE UNITED STATES!**” Such are the opinions of one, whose judgment in this matter is sustained by a reputation in the same department second only to that of Marshall.

This department of law, which is now spread through volumes, was comprised within a few paragraphs at the outset of his judicial career. To him, is this great change owing. His almost creative power called into existence that beautiful system of rules, by which the harmony of our complex political action is secured. His fame has, therefore, a glorious and lasting monument: a monument, which shall be dear to American hearts, so long as they retain one feeling of regard for liberty, and of love for national union.

The value of such a man as Marshall, in such an age, and among such a people, as that in and among which he lived, is incalculable. He served as a check upon the fiery speed of innovation ; as a curb upon the headlong impulses of the revolutionizing spirit, which is our national characteristic ; as a guide and pilot to the tempest-driven State ; as a saviour to his well-beloved country.

Creative, to a great degree, in his genius, he preferred to fix and perpetuate good existing institutions, rather than to subvert, substitute, and experiment rashly. We do not mean to say, that he opposed improvement,—but that he never loved change for change's sake alone : he was content to alter, when alteration was amendment. In periods of great political excitement and fluctuation, it is an unspeakable blessing to possess men of this discreet and forbearing disposition ; men of collected minds, to stand firm amidst the war of elements,—to vindicate established truths, and assert the excellence of long-tried principles. And, while we sincerely trust, that our fellow-citizens will never allow themselves to be fettered, cramped, or confined by inflexible systems, and unalterable institutions, we most fervently pray, that there may always be found able advocates of what is good and true, however ancient.

We could extend our reflections upon the character of Judge Marshall, to great length, with no common pleasure ; but our readers may have already demanded our silence, and we wish not to weary. A single remark shall close this part of the subject. That life, of which we have attempted a sketch, is worthy of universal study, as an illustrious example of what success may be commanded by vigorous and persevering effort, and of what vast benefit may be conferred, by a virtuous character, upon a whole nation.

A few words as to the Eulogy itself. Its composition was a labor performed amidst a crowd of professional cares and studies, so numerous and constantly pressing, as to create surprise in Judge Story's friends, that his single mind can sustain them. Marked by occasional inaccuracies, we wonder that there are so few blemishes apparent in so extensive a biographical and critical sketch. Diffusiveness of thought and language is one of these blemishes ; but let it be remembered, that it requires vastly more time to reduce a work to conciseness, than to extend it through a host of pages ; that this fault is a proof of a full and prolific mind, pouring forth its abundance in unmeasured

volume, and, above all, that, in this case, it is an expression of a most amiable and affectionate disposition, laboring to relieve itself of overwhelming grief, by unrestrained utterance. The Eulogy is evidently the production of an elegant scholar, as well as of an erudite jurist; and, in the absence of professional pedantry, we find another proof, that profound familiarity with legal science does not, inevitably, distort or dwarf the mind of its possessor. While the legal profession, (on the Bench, or at the Bar,) can boast of men like Marshall and Story, it cannot fail to command the respect of an intelligent community: and while such men are found, to assert the respectability of the American character, by their vast talents, and various learning, we need not fear that our country will be overshadowed by the superior merit of distinguished foreigners. B.

ART. VII.

MEMOIR OF DR. STANFORD.

Memoir of the Rev. JOHN STANFORD, D. D. late Chaplain to the Humane and Criminal Institutions in the city of New-York; by CHARLES E. SOMMERS, Pastor of the South Baptist Church, in New-York. Together with an Appendix, comprising brief Memoirs of the Rev. John Williams, the Rev. Thomas Baldwin, D. D. and the Rev. Richard Furman, D. D. New-York. 1835. 12mo. pp. 417.

DR. STANFORD was one of the few remaining ministers, who connect the past with the present; the few lingering specimens of that race of apostolic men, to whom the Baptist denomination in this country are so largely indebted for their present prosperity.—These faithful ministers toiled when there was little to encourage them but the favor of God; they preached the doctrines which we love, often amid opposition and reproach; they gathered little churches; they patiently persevered, amid abundant labors and self-denial, in laying the foundations, on which their more favored successors are now rearing so grand an edifice.—Robust in body, and vigorous in mind; with little of the mere graces of learning, but with a deep knowledge of

the Bible and of the human heart ; with a fervent love to God and to the souls of men ; with a resolute and enterprising spirit, which disregarded ease and conquered difficulties ; with a ready, simple eloquence, and an affecting unction, they preached the word, in season and out of season. God honored their ministry, with the only success which is really important, the conversion of many souls.—Thus they labored, and we have entered into their labors. The ministers of the present day can scarcely form a just estimate of the trials and obstacles which their predecessors encountered.—Amid our multiplied privileges, the ample opportunities of education, the wealth and repute which our churches now enjoy, the present race of ministers are called to a somewhat different service, and they need some additional qualifications. But let them not neglect to imitate the humble piety, the self-denying zeal, the entire self-consecration, which distinguished their venerable fathers in the ministry.—The difficulties to be met now are not less great, though they are, to some extent, of a different kind.—The enemies are the same, though the modes of warfare are somewhat varied. Happy for our ministers, if they could unite the sterling qualities of the old school, with the refinements of the new ; if the sword of the Spirit, in their hands, might at once possess all the polish which modern art can bestow, and be wielded with the strength which belonged to our fathers.

We delight, therefore, to honor the few survivors of the departed race. They are, in a spiritual sense, the remnants of our revolutionary heroes. We love, still, to hear them preach. We are instructed by their mature wisdom. We are strengthened by their ripened piety.

We read, too, with eager interest, any accounts of the venerable ministers of other times. We greet every biographical sketch, as an important addition to our treasures. It is a duty to gather up and preserve these details. They are valuable for instruction now, and they will be precious materials for history.

We need not say, that we have read, with pleasure, the *Memoir of Dr. Stanford*.—We are glad, that the Compiler has found time to prepare the work ; and though he disclaims all “ambition for authorship,” yet we think, that he has shown good judgment and creditable skill, in digesting the various materials in his hands into so lucid and interesting a biography. We would merely suggest, that in a second edition, some of

the superabundant quotations of poetry and Latin might, we think, be omitted with advantage.

We will now present a brief recital of facts drawn from the book. Mr. Stanford was born at Wandsworth, in Surrey, (England,) on the 20th of October, 1754. He had some serious impressions, while young, and at the age of sixteen, he wrote two sermons. He was connected with the Episcopal Church, and was 'confirmed' at the age of seventeen, although he was destitute of any experimental knowledge of religion. He says of his confirmation, "This act did undoubtedly very much contribute to the establishment of my belief, that by my *infant baptism*, I was 'regenerated, made a child of God, and an inheritor of the kingdom of heaven.' From this time, I concluded my moral state secure—nothing more was necessary to make me a Christian: a most delusive snare to me—to thousands."—p. 15.

At an early age, his uncle took charge of his education, and placed him at an academy. Here he made good proficiency in his studies, and he commenced the study of medicine.

At about the age of eighteen, he was brought to a saving knowledge of the Redeemer. He often attended the ministry of evangelical preachers in London, especially that of the Rev. Mr. Romaine, whose books and sermons were very useful to him.—His uncle was so much exasperated by his holding intercourse with the Dissenters, that he altered his will, and bequeathed to another person the property which he had intended for his nephew. Thus early did young Stanford begin his sufferings for the cause of truth.

Not long after, he was induced, by the request of a friend, to examine the subject of baptism. He searched the Bible, with entire confidence that he should find there the doctrine of infant baptism; but he searched in vain. He became a Baptist, and was baptized by the Rev. Mr. Wallin, of London. He soon became convinced of his duty to preach the Gospel, and in the year 1781, he was ordained at Hammersmith.

In 1786, he left England for America, and arrived at New-York, April 16.—In that city, he opened an academy, and occasionally preached.—In 1787, when Dr. Manning relinquished the pastoral charge of the First Baptist Church in Providence, Mr. Stanford was invited to spend a year with the church. While at Providence, he received into his study, a small class of theological students, whom he gratuitously

instructed ; and for many subsequent years, he had theological students under his charge. During his residence at Providence, he collected and recorded all the facts which could then be gathered, respecting the history of the First Baptist Church. Strange as it may appear, the earliest records of that church are in the handwriting of Mr. Stanford, though the church had then existed about one hundred and fifty years. The Baptists have been sadly inattentive to their own history. They have often seemed to court concealment ; and on the same principle that they have built many of their meeting-houses out of sight, they have neglected to record the facts respecting their own origin and progress. The consequence has been, that these facts have been either lost, or misstated by others. So much darkness has been permitted to gather round the early history of the Baptists, that it is a settled point in the creed of many intelligent persons, that the Baptists first emerged, like the ill-omened beast in the Apocalypse, from the bloody sea of the rustic war in Germany, in the sixteenth century. Notwithstanding the valuable labors of Backus, Semple, Benedict and others, much of the history of the American Baptists is irretrievably lost.

Mr. Stanford received from the church in Providence an invitation to become their pastor ; but he saw fit to decline accepting it. He returned to New-York, and resumed his employments as a teacher of youth, and an occasional preacher.

In June, 1790, he was married to Miss Sarah Ten Eyck. They had four children, one only of whom survives. Mrs. Stanford died in September, 1798, one of the many victims to the terrific ravages of the yellow fever in New-York.

In 1795, Mr. Stanford built an edifice for a school, and attached to it a room for public worship. Here he preached, till, by the blessing of God, a church was gathered, of which he was elected pastor.

Mr. Stanford passed through many scenes of deep affliction. —Sickness, the loss of his wife, the dispersion of his scholars by the pestilence, and pecuniary embarrassments, severely tried his faith ; but he was enabled to maintain a firm confidence in God, and to commit to him all his concerns.

In 1801, the place of worship which he had erected at his own expense, was destroyed by fire. The church was soon after dissolved, and Mr. Stanford never resumed the pastoral

care of a church. God had in reserve for him another service, for which he was eminently fitted, and by which he undoubtedly promoted the Saviour's kingdom and the salvation of men, to a far greater extent than he could have done in his former sphere.

While he continued to act as a teacher of an academy, he preached frequently in different places, and he published several useful books and tracts. He received repeated invitations from different churches, to become their pastor; but he declined them all. He labored much among the poor of the city, and preached occasionally at the Alms-House. His biographer says:

“Several years intervened before Mr. Stanford was called to be the stated preacher of the gospel in the New-York Alms-House, although he did not fail occasionally to visit, and proclaim the message of mercy to the poor. From the year 1807, until 1811, we are not informed that public worship was regularly maintained in this institution; but in the early part of that year, a licentiate of one of the Baptist churches in this city, received an invitation from Alderman Furman, to preach on Wednesday, Friday, and Sabbath evenings. A morning service was shortly afterwards commenced. These services were gratuitously continued for nearly two years. During this season, the Rev. E. S. Ely commenced his labors in the same place; and in the month of January, 1813, the Rev. John Stanford, and the Rev. E. S. Ely were employed by the society established for preaching the Gospel to the poor in the City Hospital and Alms-House. The Rev. Mr. Ely continued his services until June, 1813, when Mr. Stanford received the exclusive appointment as chaplain of these institutions. His labors were subsequently extended to the State Prison, Bridewell, Magdalen-House, Orphan-Asylum, Debtor's Prison, Penitentiary, Lunatic-Asylum, Blackwell's Island, Marine-Hospital, and City-Hospital, where he continued nearly twenty years to labor, with ardent and devoted attention. It is gratifying, to be able to say, that his ministry was blessed to the conversion of many souls; nor were these instances confined to the sick and the dying; but many, in all the vigor of manhood, and pursuing a course of the most blasphemous daring, have been brought in tears to the feet of Christ, and have, after their emancipation from bondage, recorded it to the honor of divine grace, that they were set free from the power of darkness, even while, bound in chains, they listened to the gospel which he preached to them within the gloomy walls of a prison. Yes,

the hardened culprit has been seen to shed the penitential tear, and the strong men have been constrained to bow the knee to Jesus, while, with trembling, they have cried out, '*What shall we do to be saved?*' The young and the old, the sick and those in health, have been blessed, through his instrumentality. And while the living have thus become better prepared to serve God, and to enjoy his mercies, the dying have caught the encouraging words of the gospel, as they fell from his lips, and mingled their praises with the redeemed before the throne, as a testimony of their faith in the blood of the Lamb.

"No severity of climate, no previous fatigues, no bodily pain, could prevent him, if it was possible, from responding to the calls of the distressed. We have seen him, under all the infirmities of seventy-eight years, and while enduring great bodily pain, in the most oppressive days of July and August, slowly directing his course to the Hospital, the Alms-House, or the City-Jail, there to administer to the spiritual wants of those whose temporal woes he could not alleviate.

"The writer has frequently accompanied this venerable man on errands of mercy to the poor; and from his mind, those interesting scenes will never be effaced. O, with what eager attention did the children of sorrow listen to his voice, while, with tears of gratitude, they have been seen crowding around him, at the close of the service, and, like a family of affectionate children, entreating him soon to return! Yes, we have gone with him to the Hospital, and witnessed the effects of the words of peace, which he uttered in the audience of those, who, but for him, would probably never have heard the message of salvation. We have been with him in the lonely cell of the condemned malefactor, and seen the man of crime and of blood relent under his preaching, and thank the God of mercy, who sent him thither."—pp. 111—114.

His labors, in this arduous sphere of duty, were incessant. His journal, at one period, states, as the average of his weekly discourses, "State Prison, three; Alms-House, five; City Hospital, three; Orphan Asylum, one; Debtor's Prison, one; Bridewell, one; Penitentiary, two; Lunatic Asylum, one; Maniac Hospital, one; total, eighteen." On the Sabbath, he commonly preached five or six sermons, at different places. Besides preaching, his labors in visiting, attending funerals, and other duties, connected with his extensive charge, were very great.

The details, given in the Memoir, of Mr. Stanford's ministry among the guilty and the wretched in the public charitable

institutions in New-York, form the most interesting portions of the book. They attest the piety, the active zeal, the sound judgment, the unwearied benevolence of the excellent chaplain. Many affecting incidents are mentioned, many cases of apparent conversion are stated, and numerous proofs are given, of the respect and affection, with which he was regarded by all the inmates of the institutions. The following paragraph deserves to be quoted:—

“ It is an interesting fact, stated by Mr. Roome, the keeper of the State-Prison, that such was the influence which the evident piety and patriarchal dignity of Mr. Stanford gave him over the minds of all the prisoners, that during the riot which occurred in 1818, the appearance of Mr. S. at one of the windows, produced a greater effect on the minds of the rioters, than the appearance of the soldiers upon the prison walls. One of them was heard to say, ‘ Let Father Stanford come out into the yard; there is not a man of us, who would not stand between him and a bullet.’ When other ministers preached in the chapel, the prisoners frequently discovered great uneasiness; and the more hardened among them would sometimes disturb the speaker, by rattling their chains, and coughing, or scraping their feet on the floor; but when ‘ Father Stanford ’ occupied the pulpit, no congregation could behave with greater propriety. They seemed to hang upon the lips of the speaker, delighted and instructed, penetrated and awed, by his simplicity and evangelical pathos. The same may be said in relation to the inmates of the Bridewell, Blackwell’s Island, and other places, where the vicious and profligate heard him preach the gospel. Those who were not brought under the saving influence of the grace of God, were constrained to assume, at least while in his presence, a decent exterior. This probably arose from the fact, that, in no small degree, like the pious Mr. Shepard, he could say, ‘ I never preached a sermon, which did not cost me prayers and tears in composing it; and I never went up to the pulpit, but as if going up to give an account of my conduct.’ Mr. Stanford was indeed a man of prayer; and its hallowing influence was felt by the congregations to whom he preached.”
—pp. 193, 194.

Some of the prisoners to whom Mr. Stanford preached, were men of education and talents, who had abused these noble gifts, by crimes, which led them to the State-Prison. One of these addressed to Mr. Stanford a letter of thanks in Latin, which, though it indicates no very high degree of classical attainments,

is yet a remarkable document, when viewed in connection with the dismal abode and the degraded condition of the writer.

We must refer to the book, for numerous and interesting statements respecting the various toils and multiform devices of usefulness, in which Mr. Stanford continued to be zealously engaged, till the close of his protracted life.

In 1828, he received from Union College the degree of Doctor of Divinity; a compliment, which has not often been more worthily bestowed.

In 1830, Dr. Stanford, then in his 77th year, was obliged to relinquish his public labors as chaplain; but he continued to write tracts and books. Public gratitude and affection towards him were exhibited in many forms, of which the following is a touching example:—

“About two o’clock, on New-Year’s day, 1834, immediately in front of Dr. Stanford’s house in Lispenard-street, one hundred and fifty children, dressed in the uniform costume of the New-York Orphan-Asylum, and under the direction of their teachers, and Mr. Charles C. Andrews, the superintendent, formed a group of interesting objects, which soon attracted the attention of a multitude of delighted spectators. They had come to congratulate their venerable friend and father, on the return of another anniversary of his long life; and as the tear of affection bedewed the eye-lids of some of those hapless orphans, they seemed to say, while they gazed upon the good old man standing before the window, Our father! O our father! we shall see his face no more. After an interval of twenty minutes, the patriarch came to the door; and in a strain of thrilling pathos, and paternal affection, delivered to the beloved orphans, whom he familiarly used to call his ‘*dear children*,’ an address, which not only evinced the tenderness and solicitude of his heart, but seemed to portend that he was then delivering to them his last message from God,—his dying testimony to the truth and blessedness of the Christian religion. ‘Children, O my dear children,’ said he, ‘pray to God for new hearts. Seek the Lord while he may be found. I shall meet you no more, until the trumpet of the archangel wakes the slumbering dead. May I then meet you in your father’s house in heaven.’ When the sound of his voice had ceased, the children sung the following beautifully appropriate hymn, in a manner which left an impression upon the minds of all present, that gratitude and filial affection filled each of their hearts.

‘Let us, orphans, look to heaven,
Whence all blessings freely flow;

Children's bread from God is given,
All our wants our Father knows.

'Praise the Lord for food and raiment,
House and home he here provides;
And without our care or payment,
All our wants are well supplied.'

"After singing, the children alternately ascended the stoop where he was standing, and received from their aged friend the customary New-Year's gift, as a last token of his kindness; and this most interesting congregation was dismissed with his benediction. 'This scene,' said a beholder, 'was altogether one of the most touching that has been witnessed in this city for many years. All the respectable neighbors of Dr. S. were at their doors and windows, and seemed to participate in the joy of the aged servant of Christ.'"—pp. 309—311.

Dr. Stanford died January 14, 1834, in the eightieth year of his age. He was buried, with many appropriate tokens of public respect. Thus closed the life of an eminently useful and good man. The compiler has given a summary view of his character, from which we can offer two or three extracts only:—

"As the MINISTER OF CHRIST,—his appearance in the pulpit commanded universal respect. Dr. Stanford was a man of middle stature. His mien was dignified, and his countenance expressive of energy, intelligence, and benevolence. His voice, which was one of great compass and clearness, not only filled our most spacious churches, but, like the spirit-stirring trumpet, it could at once command and sustain the eager attention of an auditory. Like the voice of the Baptist crying in the wilderness, 'prepare ye the way of the Lord,' he seemed to penetrate the heart of every hearer; and produced an impression, deeper and more salutary than the thunders of Demosthenes, or the splendid declamation of Cicero. While uttering the terrors of the holy law, his deep tones would often startle the impenitent; but, when announcing the message of mercy, his accents were mild and persuasive.

"His chief preparation for the pulpit was earnest and persevering prayer, although he made it an almost invariable rule, to compose a new sermon for each occasion. He was as far removed from scholastic pedantry on the one hand, as from inattention to classical propriety of diction on the other; with him the maxim of Dr. Johnson was paramount:—'Words ought to be labored, when they are intended to stand for things,'

and he therefore '*sought to find out acceptable words.*' While engaged in preaching, he would frequently seize upon some prominent topic or incident, and urge it upon the attention of his congregation, with a pathos and energy of language, which few could hear unmoved. His sermons were always evangelical, and replete with the treasures of the sacred volume, to a degree which demonstrated his personal conviction of its paramount importance as a guide in duty, and the only immutable foundation of hope.

'Here is firm footing,—all is sea besides.'

"In point of native intellect, Dr. S. is to be regarded as occupying an exalted rank, although a want of early culture, and his active employment in the immediate duties of life, prevented him from attaining that literary fame which his great industry and strong mind would, under different circumstances, have enabled him to acquire. With a retentive memory, he possessed a fertile imagination, and both were sanctified to the noble purpose of giving force to his public instructions, and aiding the devotion of his hearers. From the deep fountains of a pure theology, Dr. S. brought forth the truth, and not unfrequently enforced it with some striking illustration, borrowed from the familiar incidents of life, and produced an impression upon the minds of his hearers, to which the most elaborate argument would have proved unequal. His figures were always natural, scriptural, and generally felicitous, and it is therefore not surprising, that their effect was happy and permanent. The writer cannot forget passages of this description, from sermons preached twenty years since; and thousands, who heard Dr. S. before the writer was born, remember, with pleasure, his pertinent and pious remarks."—pp. 323—325.

"It is an interesting fact, that this venerable servant of Christ was probably not only the first systematic distributor of religious tracts in the city of New-York, but that his labors in this noble cause commenced nineteen years prior to the formation of the LONDON TRACT SOCIETY. His first tract was published and gratuitously distributed more than *fifty-five years* ago. To the piety and zeal of Dr. Stanford, we may ascribe the origin of several benevolent institutions, which now adorn and bless our city; amongst which, the NEW-YORK HOUSE OF REFUGE, and the NEW-YORK INSTITUTION FOR THE INSTRUCTION OF THE DEAF AND DUMB, are not the least important.

"As a THEOLOGICAL WRITER,—he was not inactive, yet he seems to have been more anxious, by a life devoted to the public, to engrave his memory upon the grateful hearts of the destitute poor, than by the pursuits of learning, to inscribe his

memorial upon the pages of literary fame. But even in this department, he succeeded to a degree truly astonishing, if we take into view the multiplicity of his other duties. The works on various theological subjects, published by Dr. Stanford, amount to more than THREE THOUSAND PAGES, or about ten octavo volumes. The republication of several of these in this country and in Europe, is the best comment upon their adaptation to general usefulness."—pp. 332, 333.

The Appendix contains brief Memoirs of the Rev. John Williams, of the Rev. Dr. Baldwin, and of the Rev. Dr. Furman. The two former were published several years ago, in the American Baptist Magazine. These three Memoirs are valuable, and we are glad of an opportunity to refresh our minds with a recollection of the eminent men whom they record; though we must think, that there is no peculiar propriety in connecting them with a Memoir of Dr. Stanford.

EDITOR.

ART. VIII.

A KNOWLEDGE OF HIS OWN TIMES IMPORTANT TO A CHRISTIAN MINISTER.

THE preacher of the gospel ought to be acquainted with the age in which he lives. However deeply read in the history of the past, or however capable of interpreting the prophetic text, and dwelling amid the scenes which futurity shall disclose, if he is not more familiar than the commonalty around him, with the characteristics of his own day, he can hardly be considered as "*thoroughly furnished unto all good works.*" The mind of his generation is the material to which his beneficent agency is to apply its whole power, moulding it "*for glory and honor and immortality;*" and he should know the localities, and texture, and temperament of that material, so as to be competent to appropriate, most advantageously, the resources which the records of the past and the anticipations of the future supply for the execution of his service.

It is not sufficient for a pilot to understand the science of navigation, or the general outlines of geography,—he must

know the track of his ship, the path of danger and the path of safety. So he who is charged with the difficult and responsible duty of ecclesiastical navigation, should be able, at any moment, to determine the moral latitude and bearings of the Church,—should know familiarly the currents and other causes which retard or accelerate her progress,—should be skilful to discern, not only “*the face of the sky*,” but “*the signs of the times*,”—and should understand the common and the uncommon perils which, in any particular course, she will be likely to encounter. If destitute of this knowledge, how can he be safely entrusted with such precious interests? He may diligently consult his charts, and talk learnedly of the courses which should be run; but if he takes no observation, never sounds, and keeps no reckoning, however sagacious he may be in theory, he will miserably fail in practice. He would, indeed, do wickedly, should he lightly esteem the experience and wisdom of his predecessors, or should he neglect to avail himself of their aid to the utmost practicable extent; but he would do more wickedly, should he make them a substitute for the fruits of his own intelligence. Even the revelation which God has given him, including as it does, those elements of wondrous efficacy, which he is to employ in the achievement of his enterprise, he would culpably misuse, should he allow it to supersede the use of his own faculties.

The husbandman may be expert beyond his neighbors in the botanical and geological sciences, and have his memory crowded with the lessons of a hundred authors on agriculture; but if he does not understand the soils of his own plantation, or the mode of culture suited to the different soils and different species of profitable vegetation, the products of his erudite husbandry will every autumn be sufficiently diminutive to admonish him of his deficiencies. The Works and Days of Hesiod, the Idyllia of Theocritus, the Georgics of Virgil, abound with judicious and useful reflections, but they would never make a good practical farmer, either for the granite hills of New-England, or the mellow alluvion of the Western Valley.

And is it not equally essential, that he whose business is to scatter the “*good seed of the kingdom*,” should have a profound knowledge of the moral soil which he is to cultivate? Is not an intelligent regard to times and places in the dissemination of truth quite as indispensable, as gracefulness of manner?

A physician is expected not only to know the human consti-

tion, in its structure and functions, and the general classification of the morbid affections to which it is liable, but to make himself acquainted with particular constitutions, and the particular forms of disease, by which the various classes of mankind, are actually afflicted. It is well for him to possess all the *science* of his profession, from Hippocrates to the latest improvement; but however scientific, it is not the less indispensable that he should be an observer of climate, of the habits of the people, and of the numerous causes, local or general, fixed or temporary, which induce disease, or promote healthfulness; and especially that he should diligently study his patients, as well as his books; and be familiar with the community, which confides in him as a healer, as well as pursue his investigations in the laboratory, or the dissecting room.

And the minister of the gospel, if he would make his knowledge, acquired from other sources, available for salutary purposes, must know the peculiar constitution of society, and of the individuals composing it, for whose spiritual maladies he is to administer.—If he would bless the Church by his skill, he must be acquainted with the Church, as she is. He must vigilantly inspect her present symptoms, and ascertain her present tendencies, and thus become able himself to pronounce upon her present condition, whether hopeful or perilous,—else he will be little qualified to prescribe the wisest mode of treatment, so as effectually to counteract all morbid affection, replenish the sources of vitality, and give to the system its appropriate tone and vigor.—If he would benefit the general community, he must understand its wants, its prejudices, its susceptibilities.—If he would apply the proper correctives to prevailing vices, he must be acquainted with their origin, growth, and strength, and be able to decide whether they are superficially or deeply rooted.

The servant of Jesus Christ may be a believer in the doctrine, as it is technically termed, of “total depravity,” and be lucid and cogent in demonstrating its truth as a naked abstraction; but he must have been an unprofited observer, if he does not understand it in the concrete, and find himself as able to prove it by fact, as by metaphysical argumentation; and as much required to believe it, and as competent to teach it, in the particular as in the general. If, therefore, he would be an efficient antagonist of sin, let him not oppose it under the universal appellation of *moral evil*, but let him study the diversified

forms which it assumes, and press his controversy with each individuality, according as the demerit of each may demand. The law of God regards sin, not as an abstraction, but as something associated with a moral agent, and as developed in as many shapes and colorings, as the varieties of human feeling, motive and action. Hence the formalities of diversified enactment, recognising classifications in human depravity, and suiting the penalty to the measure of the offence; and hence the utterance of Jehovah's anathemas, not against moral evil as an abstract idea, but against the sinful agents guilty of specific transgressions. And Christianity, with her fulness of munificence, comes to bless the world, not by subduing sin in the abstract, but by extirpating it as a practical thing from the hearts and lives of the depraved;—not by rendering men holy in the abstract, but by shedding abroad in their natures that love to God and that charity to man which produce a holy and useful life;—not by converting mankind as a mass, but by regenerating men in detail, and transferring their agency from the channels of damage to the channels of Christian utility.

Now the minister of Christ is furnished with the requisite instrumentality for the destruction of sin and the culture of holiness within the limited space allotted for his action. But if he would be successful, he must work upon God's plan, effecting general purposes through the medium of particulars, suppressing moral evil by suppressing moral evils, and cultivating virtue by cultivating the virtues. If, therefore, he would be an intelligent and a judicious combatant of the vices of the age, so as to achieve his utmost in their extermination, he must know those vices, their peculiar malignity, and the extent of their prevalence, as well as the nature and the amount of the forces requisite to their removal.

As a philanthropist, desiring the renovation and the happiness of his race, he must necessarily be interested in the moral movements of the day; and that his interest may be commensurate with the merits of the case, he must be acquainted with those movements. While he should be especially familiar with the benevolent enterprises of his own denomination, he ought to extend the observing eye over the whole field of Christian activity, and be ignorant of no section of the circle of effort by which the friends of man and of man's Redeemer are endeavoring to restore on earth the reign of purity and truth.

The territory to be reclaimed is yet large, and as the Church

now exhibits a disposition to go up on its length and breadth and take possession, it is surely befitting in the minister of the Church to make himself acquainted with its unoccupied portions, and the facilities for recovering them from the power of the enemy. He ought to know the state of the Pagan and the Mohamedan nations, and especially the characteristics of Paganism and Mohamedanism *as they now exist*, for, only by knowing what constitutes their formidableness can he determine the measure of ability requisite to their overthrow; and only by knowing their vulnerable points, where decay has induced debility, will he know the places accessible to incipient inroad.

A vigilant observer of the opportunities of the age for Christian usefulness, has justly remarked, that "the daily enlargements of the mission-field, and the success of truth's first onset upon the powers of darkness, are summoning us most impressively to action. The institutions of Hindooism, of such vaunted antiquity, and rooted in the veneration of ages, seem already tottering to their overthrow, ere the generation are gone, that first sapped their base. The barrier, which long closed the vast empire of China, is now found to be but the brittle seal of an imperial edict, unsustained by the national feelings."*

Another writer,† of acknowledged sagacity, ventures the assertion, that the Pagan world now abounds with symptoms of great moral and political changes,—that "an air of dotage belongs, without exception, to every one of the leading superstitions of the nations,"—that "the demons are holding the reins of their power with a tremulous hand,"—that "every extant form of error is ancient and imbecile with age,"—that "the religion of China is now a thing, not only as absurdly gay, but as dead at heart, as an Egyptian mummy; touch it, shake it, it crumbles to dust,"—that the partition of *caste*, which supports the Brahminical order, and with it the cumbrous system of Hindooism, "is hastening to decay,"—that every symptom characteristic of the last stage of life attaches to Mohamedan empire and Mohamedan faith,—that "childishness has been the character of the Greek Church from its youth up,"—and that, upon the Church of Rome, most conspicuously, "have come the many loathsome infirmities that usually attend the close of a dissolute life."

* Sermon of Rev. W. R. Williams, before the Baptist Board of Foreign Missions, April, 1834.

† Author of "Saturday Evening."

Amid all these "omens of good, and incentives to diligence," we inquire, not if the Church as a whole, but if even the ministers of the Church, are at all "awake to the facts, or conscious of the majesty and splendor of the scenes now opening," in every direction? The Lord of the harvest now speaks with unusual emphasis, "*Lift up your eyes and see.*" A heavier harvest never invited the reapers.

As the *Papal superstition* is obtaining a large place in our country, and as apprehensions may justly be entertained of its unhallowed encroachments upon our religious and civil liberties, it is undeniably of peculiar consequence, that our spiritual watchmen should understand this "*Mystery of iniquity,*" as she now exists and acts,—her designs, her resources, her artifices, her instrumentalities, her successes. Let them preach or write against her, as identical with the Catholic Church of the thirteenth century, and she would either fasten upon them the charge of slanderous misrepresentation, or smile at their simplicity in combating the shade of a non-entity. She is, unquestionably, identical *in spirit* with her, beneath whose feet all Southern and Western Europe was, at one period, prostrate; but she has modified her external policy, and accommodated her measures to the modified habits and institutions of the times; and, by new modes of ingenious agency, is industriously working her machinery towards the one and the only intended result,—the subjection of every conscience in the land to the authority of her impious Head.

Now, if the heralds of Zion will qualify themselves to give the needful alarm, let them investigate the case, and ascertain the indications of peril, and become prepared to give the "brazen trumpet" a certain sound. And something more than simple alarm will be found indispensable. The subtle disguises of this fabric of sophistry and sin must be torn off, and the light of truth poured into the interior, until all its hidden abominations are revealed; plots must be counterplotted, works must be counterworked, and all the weapons of our warfare, which are not carnal, but which, through God, are mighty,—must be put in requisition, until this whole system of cunning, harlotry, and outrage, shall have sunk into the slumbers of eternal annihilation.

Nor is it less important that he who watches for souls should be able to appreciate the *infidelity* of the age. The unbelief of Herbert, Tindal, Hobbes, Bolingbroke, Hume, Shaftesbury,

may still be the unbelief of the reading, thinking, scornful, silent sceptic. But the popular infidelity, which is now becoming rife in our cities and villages, is far removed from the profound, though misguided ratiocinations of the intellectual. It is vulgar, unmannerly, sensual, disorganizing,—the scepticism, not of the understanding bemazed in the labyrinths of metaphysics, but of the passions broken loose from the guardianship of conscience, and clamorous for unrestrained indulgence. This is the spirit, which would fain cut away all the fastenings of social existence, move backward the index of improvement on the dial-plate of time, and roll the world away from the millennium. And this is a fearful evil, which he must study, if he would know its true character, and be prepared to resist and crush it. Arguments drawn from the old writers can now be used to little purpose. They were fashioned for the infidelity of other days and other forms,—the infidelity of Prussia and England, cold, systematic, godless, and abstract. The infidelity, whose deadly influences are now to be counteracted, is a transfusion from the warm veins of France, the land of levity, dissoluteness and crime; and he, who would perform his part in effecting its entire extrication from the minds of his people, must derive his help from other sources than the Lardners, or the Lelands, the Paleys, or the Butlers of a by-gone age.

The minister of Jesus ought to have his eye intently upon the great antagonist forces, the atheistical and the evangelical, which are now mustering for the final conflict; and, as the moral elements are now in a state of unprecedented effervescence, preparatory to their ultimate segregation, he should be familiar with the *rationale* of the process, and contribute his whole influence to the securing of the most favorable result. Great knowledge of human nature, great prudence, meekness, and firmness, as well as unfaltering assiduity, quenchless zeal, and devout confidence in almighty strength, will be necessary in the preacher of the next thirty years. May God qualify and gird him for every exigency.

Nor should he, as the accredited advocate of truth and morality, be ignorant of the character and tendencies of the literature of the age. The press, with its newly developed powers, is an instrument of unmeasured efficacy, whose issues, both for good and for evil, are destined to operate mightily upon human welfare, temporal and eternal. The public mind devours its teeming products with omnivorous appetite, and still

unsated, magnifies its ravenous requisitions. Demand creates supply, and thus employment is given to a prodigious amount of mind, in providing for these stimulated and unhealthy cravings. What, then, are the principles and aims of these caterers for a greedy public? What is the character of the aliment which they furnish? What its effect upon the mind and morals of the age? Let not the sentinel upon Zion's watch-tower imagine, that these agencies are beneath his notice. Books, pamphlets, and newspapers may be his best coadjutors in his labor of love, or they may, at every point, obstruct his progress, and neutralize his efficiency. In their actual bearings, they are either the helpers or the antagonists of Christianity; so that the Saviour might appropriately allege of them, as well as of their authors and readers, "*That which is not with me is against me.*" Let not the religious teacher, then, be indifferent to the character of the popular literature; for its consequences to human interests are to be infinitely beneficent, or infinitely disastrous. And it is a question, which deserves to be soberly considered, whether we ought not to qualify more of the sons of the Church for the special purpose of providing a literature, whose character shall coincide with the Word of God, and whose influence upon the rising race shall be safe and salutary.

The *reasons* why the preacher of the gospel should be such a studious observer of the spirit and action of his own age, will be readily perceived and appreciated.

He will thus acquire influence over his generation. As a public teacher, nothing except gross moral obliquity will so surely render him obnoxious to contempt, as ignorance of the men, the events, and the temper of his own times. On the other hand, next to consistent sanctity, nothing will secure him more respect than a liberal measure of this species of knowledge. Mr. Burke has said, that a great statesman is one who controls events, and directs at will the current of affairs. With equal truth, it may be averred, that the great minister is one who gives direction to public sentiment in conformity to the ethics of the gospel,—who originates trains of salutary influence, and presides over their action, as they bear the community onward to the results which his benign intention contemplates. Were it suitable, we might here refer to living specimens. We have in our eye, at this moment, two individuals, each at the head of an evangelical denomination in this country,—men of holy

might and efficiency. The secret of their power lies, not altogether in capaciousness of intellect, or logical acuteness, or copious stores of erudition; but much, very much, in their comprehensive acquaintance with the lights and shades of the age. Knowing the state of the world, they understand what the world needs, and their accumulated resources are consequently available for extensive practical utility. Had Robert Hall been as familiar with the mechanism of society as with the relations of moral truth; had the current of his sympathies run downward as strongly as it mounted upward; had he been as skilful in simplifying as he was gigantic in generalizing; had he expended as much strength in pressing the gospel into contact with *individual* consciences, as he did in showing it up to the admiration of the delighted *multitude*, his usefulness would have been more signal and apparent, and his impression upon his age more deep and ineffaceable.

The minister, who acquires largely the knowledge that we have been recommending, stands on commanding ground, and looks over a broad horizon, and his observations, while they contribute to enlarge and liberalize his own mind, disclose to him the channels along which he and his contemporaries may most profitably direct their moral activity. When the cry comes up from the weary pilgrim, "*Watchman, what of the night?*" this devout observer, with intelligent forecast, can assure him

"What its signs of promise are."

Standing on the eminences of Zion, he is the man to read off the tenths and the hundredths on the gauge that designates the swellings of the moral Nile, and therefore he is the man, as the seer of coming dearth or coming plenty, to alarm the reckless, or to encourage the desponding.

Another advantage, transcending all others, deserves emphatic commendation. *His acquaintance with the Bible is increased.* With the etymology or the syntax of the sacred volume, he may be little more familiar, than when he was thumbing his grammars and lexicons in the solitude of the student's cell; but he will have caught more of its spirit, and apprehended more fully the meaning of its various phraseology. The Bible is best studied in connection with the actual scenery and condition of the world which it is given to illuminate and save. Let the devout student of its pages mingle much with the poor,

and become acquainted with their wants and miseries, till sympathy begins to show itself in practical effort for their relief, and he will seldom read, without finding passages, touching our duty to the poor, opening upon his view with unwonted freshness and power, and he will be surprised that he never before perceived their peculiar import. Let him candidly investigate the condition and claims of the sailor, the prisoner, or the far distant heathen, till his heart becomes tender with compassion, and his coöperation is pledged to enterprises for their benefit; and he will be astonished to find the Scriptures abounding in expressions of the kindest regard for the welfare of them all. "I never," says Luther, "understood the compassion of the Bible, until I was conversant with human suffering." "I did not know," said a lady, "that the Bible countenanced Foreign Missions, until I had read the Memoir of Mrs. Judson, and became unexpectedly interested in the enterprise." The scenes of actual life, the characters of individuals and communities, furnish the true positions, from which to view the representations of the inspired pencil; and passing events supply the lights and shades that give them the vividness of full animation. Human society, with its ten thousand fluctuations and developments, is one of the grand commentaries upon the Word of God, which every minister of righteousness ought diligently to study.

The *facilities* which the times afford, for the acquiring of this knowledge on a large scale, render a minister's ignorance in this department altogether inexcusable. And no good reason can be assigned, why he should defer this branch of his education entirely, till he has entered upon his public duties. He needs this species of improvement *to begin with*, quite as much as any other. It is *not* necessary, that the first five years of his administration, either as pastor or evangelist, should be a tissue of blunders, occasioned, not by his defects of talent, or want of mental furniture, but by the deficiency of his acquaintance with men and things. Why may he not be a vigilant and profited observer, during his eight or ten years of preparatory discipline, ascertaining the characteristics of the age, and learning the inclinations and tendencies of the public mind? And why should he be pronounced "educated," until he knows enough of the large world to make an intelligent selection of his post of labor, and enough of his generation, to be prepared to act upon it discreetly and effectively? Why, indeed, should not this be regarded as an essential constituent of his education,

and not left to be acquired amid the bitter experience of mistakes and mortifications, which, if they do not tarnish his character, will assuredly chill his fervor, and cripple his energies? O, it is a pitiable spectacle, to see a young man emerge from the seminary, and enter upon his professional duties, learned, ardent, eager for action, and confident of success, but ignorant of the world which he desires and expects to renovate. We fail not to apprehend the sorrows, which, for a period, will cluster about his path and his pillow, and fail not to pray, that He who sits "*as a refiner and purifier of silver*," may bring him forth from the perils of the fiery process, not only unscathed, but amended.

S.

ART. IX.

THE BURMAN TRANSLATION OF THE BIBLE.

The New Testament in Burmese.—Maulmein: 1832.

The Old Testament in Burmese. Vol. II. From 1 Samuel to Job.—Maulmein: 1834.

It is an appropriate and pleasant duty, to allot a place, in the first number of our Review, to a notice of incomparably the most important literary enterprise, in which any American Baptist has ever been engaged,—the TRANSLATION OF THE BIBLE INTO THE BURMAN LANGUAGE, by the Rev. Mr. Judson. This great work has been finished, and the whole, it is probable, is now printed. The New Testament, and one volume of the Old, have been received at the Missionary Rooms. The New Testament fills an octavo volume of 624 pages. The Old Testament will occupy three volumes of about the same size as the New. The mechanical execution of the volumes received, is very creditable to the skill and industry of our brethren, who superintend the printing department. Of the literary merits of the translation, we, of course, cannot speak from personal knowledge; but the eminent skill of the translator, as a linguist, his thorough knowledge of the Burman language, his fervent love for the Bible, and his eager desire to give to

the Burmans the inestimable treasure, his unwearied toils and patient perseverance, inspire a confidence, that the translation is one of the best which have ever been made. The New Testament has been repeatedly revised, and is brought, we presume, very nearly to a perfect state. The Old Testament is in a similar course of revision; and the translator will, undoubtedly, through his remaining life, endeavor to make the translation more correct, lucid and acceptable. There is the most gratifying evidence, that the translation is not only intelligible to the natives, but that competent judges among them regard it as an excellent specimen of pure and elegant Burman composition.

The completion of this vast work is a cause of gratitude to God, and it forms an epoch in the history of Burmah. The labor, the anxiety, the sense of responsibility, must have been inconceivably great. That Mr. Judson, notwithstanding many attacks of sickness, long interruption and terrific sufferings during the war, severe domestic bereavements, frequent preaching, the compilation of a Burman grammar and lexicon, the preparation of tracts, and numberless cares connected with the general concerns of the mission, has been able to bring the translation of the whole Bible to a successful close, within about twenty years from the period of his first arrival at Rangoon, may be classed among the remarkable facts of literary history. It shows the power of the constraining love of Christ. It is a proof of great intellectual vigor and activity. It is an evidence, above all, of the signal favor of God.

Mr. Judson has justly considered the translation of the Bible as the appropriate work to which God has called him. To this he has devoted himself, as his principal business, though he has, in other ways, performed much important service to the cause of Christ in Burmah. After his arrival at Rangoon, he applied himself to a laborious study of the language, and persevered, through many discouragements, arising from the want of teachers, grammars, lexicons, and other helps. Mrs. Judson, in a letter, dated Dec. 8, 1815, says of her husband: "He sits at close study twelve hours out of the twenty-four."* Mr. Judson, in a letter, dated Jan. 16, 1816, says: "I am beginning to translate the New Testament, being extremely anxious to get some parts of Scripture, at least, into an intelligible

* Memoir, p. 148.

shape, if for no other purpose than to read, as occasion offers, to the Burmans, with whom I meet."* In the course of the year 1817, the Gospel by Matthew, translated by Mr. Judson, was printed. This was followed by the translation and printing of other Gospels and Epistles, till the completion of the printing of the New Testament, in December, 1832. Parts of the Old Testament had, previously to this time, been translated, and Mr. Judson proceeded diligently with the work, till the memorable day, January 31, 1834. In a letter of that date, he says: "Thanks be to God, I can *now* say, I have attained. I have knelt down before Him, with the last leaf in my hand, and, imploring his forgiveness for all the sins which have polluted my labors in this department, and his aid in removing the errors and imperfections, which necessarily cleave to the work, I have commended it to his mercy and grace. I have dedicated it to his glory. May He make his own inspired Word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praise to our great God and Saviour Jesus Christ. Amen."

We trust, that God will preserve the life of Mr. Judson for many years, that he may perfect his translation, and see the Gospel spreading with mighty power. But if his life were now terminated, he would have accomplished what few men have ever had it in their power to perform. He has made his name more enduring than the mountains and rivers of Burmah; for he has inscribed it on the imperishable Word of God. If earthly reputation were a proper object of desire, in what position could a man be placed, more conspicuous and honorable, than that of **TRANSLATOR OF THE SCRIPTURES** for a great nation? He partakes of the dignity of prophets and apostles. He is illuminated by the lustre which he is the instrument of pouring over millions of dark minds. He will be remembered, with affectionate gratitude, by generations to come, as a great national benefactor,—as the founder of a new era, a golden age of light.

The importance of a good translation of the Scriptures into the language of a nation, cannot be too highly estimated. The Word of God is spirit and life. It will give a quickening impulse to the public mind. If printed, and allowed to be freely read, in any country, it ensures the triumph of Christianity. Idolatry must fall before it. It cannot remove the neces-

* *Memoir*, p. 150.

sity for the living preacher to expound and enforce it ; but the preacher can make little permanent impression, unless the Word of God is placed in the hands of the people. Let every Bible be wrested from the citizens of our own land, and though the preaching of the Gospel should be continued, the work of conversion would be checked, and the great mass of the people would sink into gross ignorance and degrading superstition. The memory is too treacherous, to be the sole depository of divine truth. Men must have the light in their own dwellings, or they will sit in darkness. The obstinacy, the waywardness, and the constant tendency to idolatry, which prevailed among the Jews, may be explained, in part, by the fact, that they had not generally the Word of God in their hands. Very few copies of the Scriptures existed in the nation. The manner in which the discovery of the book of the law, in the reign of the pious king Josiah, is mentioned, (2 Kings 22: 8—13) strongly implies, that both kings and people were almost wholly ignorant of the Word of God. It is not wonderful, that their wickedness became intolerable, and that they were expelled from the land which they had polluted by their sins. The gross darkness which overspread Europe, previously to the Reformation, was a natural result of the banishment of the Bible, and the perversion of the pulpit into a vehicle of vapid legends of saints, and praises of the Virgin Mary. In most Catholic countries, to this hour, the people are denied the free use of the Word of God, and the consequence is, that in such countries, a large portion of the inhabitants are either infidels, or superstitious worshippers of idols, with Christian names.

The duty of translating the Bible is implied in the command to preach the Gospel to every creature. Hence, among the first efforts of Christians to introduce the Gospel into a country, has been the translation of the Scriptures. No version of the Old Testament appears to have been made, previously to the Christian era, except the celebrated translation into Greek, called the Septuagint. The Mosaic dispensation was a preparatory system ; and it did not enjoin, though it permitted, endeavors to propagate among the heathen, the knowledge of the true God. But when the Saviour rose, the expansive power of his religion immediately began to operate, and wherever the Gospel was preached, there soon followed versions of the holy writings. The gift of tongues was, in effect, a mirac-

ulous though temporary translation of the divine Word into various languages. The New Testament was written in Greek, which was understood by most of those inhabitants of the Roman empire who were able to read. Thus, by a wise arrangement of Providence, the whole Bible existed in the dialect of that wonderful people, who, by their arts and their arms, had spread their language over a large portion of the world. A translation of the Bible into the Syriac tongue was made about the close of the first century. Versions in the Persic, Egyptian, Coptic, Ethiopic, and other languages of Asia and Africa, followed, in the course of a few centuries. Numberless translations were made into the Latin language, at a very early period; though the version made or corrected by Jerome, in the fourth century, has been adopted by the Papal church, as the standard version, under the name of the Vulgate. The power of the Pope checked the progress of the Word of God among the nations of modern Europe; but so early as the eighth century, the venerable Bede translated the Bible, or a part of it, at least, into the Saxon language. About the year 1380, Wickliffe translated the Bible into the English language, and successive versions were made, until the publication of the present standard version, in the reign of King James, A. D. 1611.

The attention of the great Reformer, Luther, was, immediately after he had commenced his opposition to the Church of Rome, directed to the translation of the Scriptures into the German language; and, by this act, he inflicted on the Papal power a wound, from which it will never recover.

Modern missionaries have carried the Word of God to heathen shores, and have devoted their earliest labors to a translation of the sacred records. They have felt, that this duty is enjoined by their commission, as well as recommended by the purest benevolence and the wisest policy. The Bible is the record, and the statute book, of the Christian religion. To introduce it among a people, in their own language, is, in effect, to establish the religion itself. The great work of Christian nations, in spreading the Gospel, consists mainly in sending missionaries to lay the foundations; to translate the Scriptures; to raise up a few converts; to organize churches, schools, and other institutions; and having thus introduced the elements and instruments of the moral revolution, to leave them to complete it, by their own self-propagating power, under the efficacious

direction of the Holy Spirit. Every nation must chiefly perform for itself, the work which belongs to human agents, in converting its inhabitants to God. All which it can ask or receive from other countries, is the communication of the seminal principles,—the first impulse. No one imagines, that we can send from this country a sufficient supply of missionaries to preach the Gospel to the whole Burman empire. The native converts must perform the work. They have already begun their ministry; and their numbers and their qualifications ought to be increased as fast as possible. The foundations are laid, and the revolution must go on. The translation and printing of the Scriptures ensure the triumph of the Gospel in the Burman empire. A stream has begun to flow, which no power, but that which could arrest the Irrawaddy, can prevent from spreading its healing waters through the whole extent of that moral desert, and creating on every side fertility and beauty.

These considerations are important, because they present the cheering prospect, that in a few years, Burmah will no longer need further supplies of men and money from this country, though a wise and paternal superintendence, by a few American missionaries, may be desirable. The Board will be at liberty to direct its efforts to other countries. It has, indeed, begun to do this; and our missionaries are now laboring in Siam, Arracan, and among the Shans and the Karens. All these people require the Scriptures.* There is, in fact, an immense work before the Christian world. The number of languages into which the Bible has been translated, does not probably amount to two hundred. The British and Foreign Bible Society, according to its report for 1834, had then printed, during the thirty years of its existence, but a little more than eight millions five hundred thousand copies of the Scriptures, in one hundred and fifty-seven languages. But according to the enumeration made by the learned authors of the *Mithridates*, the number of dialects spoken on the earth exceeds three thousand.† Many of these dialects arise from mere variations in

* A copy of the Gospel of Matthew, in Siamese, translated by Mr. Jones, has been received at the Missionary Rooms. Mr. Mason is engaged in translating the Scriptures into the Karen language.

† The exact number stated is 3064, of which there are supposed to be in America, 1214; in Asia, 987; in Europe, 487; in Africa, 276. Balbi, an Italian professor, enumerates 860 distinct languages, and more than 5000 dialects.

pronouncing certain languages, which, when written, are intelligible to multitudes who cannot converse with each other. In China, for example, there are many dialects, but the written language is understood by all who can read. After all the deductions which can be made, there will remain a large number of tongues, into which the Word of God must be translated, before the whole earth can be filled with the knowledge of the Lord. The work of translation is but just begun. Let the Christian world rouse itself to the noble labor; and let young men who are desiring to be missionaries remember, that the work of translating the Scriptures, and of laying foundations, is the appropriate service to which the first missionaries are called; and that for this labor, *thorough scholarship*, as well as eminent piety, is a necessary preparation.

We now approach a very important part of the subject. Taking it for granted, that the translation and printing of the Word of God into the hundreds if not thousands of dialects, which are not yet made the vehicles of divine truth, must be performed mainly by missionaries from Christian countries, two questions arise: 1. On what principles shall these translations be made? 2. How far can different denominations of Christians unite in spreading the Bible over heathen lands? To these questions, we propose to give a reply.

1. On what principles shall the translations be made?

It might seem, that a very easy answer could be given to this question. He who undertakes to write the Word of God in a new tongue, assumes the responsibility of conveying the exact meaning of the original text into the new language, so far as this can be done. The meaning of the Bible is the Bible. If the meaning is conveyed, the Bible is translated; and that would be a perfect translation, which should enable the Burnap, for example, to receive exactly the same ideas from his version, as the Jew received from the Hebrew text of the Old Testament, or as the man to whom the Greek of the New Testament was vernacular, obtained from this volume. The translator must bring all his knowledge of languages, all his critical skill, and a heart constantly disposed to seek wisdom from above, to the task of exactly conveying the mind of the Holy Spirit to the people in whose language he is writing. To alter a fact or doctrine, by wilful mistranslation, would involve him in the awful guilt of perverting God's Word, and jeopardizing the souls of all who should read that version.

To leave a text obscure, which might be made plain, would be treachery. It would, in fact, be a failure to translate the Bible, just so far as the obscurity reached. If the meaning of a passage is not conveyed, it might as well be wholly omitted, or left in the original text. Just so much of the Word of God is lost to the reader of this version. A portion of the light from Heaven is concealed from his view. He is deprived of his share of the common inheritance. If a single word is left untranslated, which could, by a corresponding word, or by a circumlocution, be made intelligible, then a part of the Word of God is hidden and lost. A minister, who, in preaching, voluntarily conceals a part of the truth, is a traitor to God, and a cruel deceiver of men. How much greater is the guilt of altering or hiding a part of the Word of God, in a translation, which may be read by millions, from generation to generation? It was not without necessity, or fearful significance, that these awful words were introduced at the close of the sacred volume, whether they be understood as referring to the whole revelation, or to the single book of the Apocalypse: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22: 18, 19.

The translator must, in fine, place himself as nearly as possible in the attitude of the original writers, as a mere amanuensis of the Holy Spirit, hearkening, with solemn reverence, to hear what God the Lord will speak, and expressing it, according to his best ability, in the language which he uses. If, through ignorance, he fails to communicate the mind of God, alas for the people who are left to such a blind and presumptuous guide. If, through negligence, or prejudice, or sectarian feelings, he alters, or conceals the truth, woe to his own soul. A higher crime, a more dreadful wrong, can scarcely be perpetrated by man.

What, then, is the duty of a translator, belonging to any denomination, who is about to translate a passage, concerning which, Christians differ in opinion? Most certainly, he ought, in the fear of God, to follow the best lights which he can procure. If he can form a judgment, satisfactory to his own mind, he ought to proceed, and give that meaning, which he

conscientiously believes to be the true one. If, after all, he should hesitate between two or more renderings, he must give that which seems to him to be the most correct; and note, in the margin, as our own translators have done, the other version or versions.

Having thus, as we believe, established the principle, that a translator is bound, as an honest man, to convey the exact sense of the original text, so far as he can ascertain it, we proceed to consider the question, in its practical application to the Burman scriptures. The words relating to baptism are here translated, to immerse. Waving the question, at present, as to the accuracy of this version,* it is sufficient to say, that the Baptist translator feels assured that this is the only correct translation. With this belief, he must so translate the words. He cannot, of course, render them to sprinkle, or pour, because he believes, that either of these acts would be a perversion of the ordinance. He cannot retain the Greek words, as the Vulgate, the English, and many other versions, have done, by merely writing them in Roman letters, with slight changes of termination.—The Greek word *baptizo*, has no meaning in the Burman language. The insertion of the word in Burman letters would not be a translation of the sacred text. It would, in fact, be leaving every passage in which the word should occur untranslated; and every such passage might, with equal propriety, be entirely omitted, or inserted in the original Greek. How, then, could Mr. Judson have satisfied his conscience, if he had left the words relating to baptism untranslated? He had undertaken to convey the meaning of the word of God into the Burman language, and he could not, without betraying his trust, neglect to express in that language every idea contained in the original text, which the Burman tongue is capable of expressing. He entertains no doubt concerning the meaning of the original words which relate to baptism. Why, then, omit to translate them? Why make a Greeko-Burman word, a mere barbarism, unintelligible to the Burman reader? Is the fact, that some persons think that the word may mean something else, a sufficient reason? In like manner, there is a difference of opinion respecting the meaning of the word *repent*. The Catholic translates it, *do penance*. Others might

* See Prof. Ripley's Reply to Prof. Stuart, for a full discussion of the mode of baptism.

render it, *reform your life*.—Why not, then, leave the word *μετανοέω* [metanoeo] in the obscurity of the Greek, and translate the various passages where it occurs, in some such way as this: “*Metanoeite* ye, for the kingdom of Heaven is at hand.”—Let us suppose, that Mr. Judson had inserted the word baptize in Burman letters, and that an inquirer should come to him for information, with a copy of the New Testament in his hand:

Inquirer.—Teacher, will you please to inform me, what this strange word, *baptize*, means?

Mr. J.—It means, to immerse in water a believer in the Lord Jesus Christ.

Inquirer.—Is there no Burman word which will express the meaning, or is the word too sacred to be translated?

Mr. J.—Your word immerse is exactly equivalent; but some Christians think, that sprinkling or pouring water is equally valid, and therefore I have left the word untranslated.

Inquirer.—Do you, teacher, think that anything but immersion is baptism?

Mr. J.—Oh! no.—I believe every other practice is a perversion of the ordinance.

Inquirer.—How, then, shall my countrymen know what this word means? And have you not exposed them to the danger of perverting the ordinance, by neglecting to inform them, in the translation, what the word signifies?

Mr. Judson would, probably, in such a case, find it difficult to answer this question, in a manner which would satisfy his own conscience.

It seems too plain for further argument, that a translator cannot, without guilt, omit to convey the precise meaning of the original text, so far as may be practicable, without disguise, without the slightest addition, diminution or gloss. Some proper names he must, of course, if it can be done, transfer; and some single terms, he must express by circumlocution; but, so far as the nature of the language will admit, the translation must be an exact representation of the original text.—If one word may be left in the obscurity of the original, another may, and still another; and the principle, if carried to its full extent, would sanction the policy of the Catholic church, in keeping the Holy Scriptures sealed in a dead language.

The American Baptist Board of Foreign Missions have adopted the principles which we have been unfolding. At

the annual meeting, held in Salem, April, 1833, the following resolutions were adopted :

“*Resolved*, That the Board feel it to be their duty to adopt all prudent measures to give to the heathen the pure word of God in their own languages; and to furnish their missionaries with all the means in their power, to make the translations as exact a representation of the mind of the Holy Spirit, as may be possible.

“*Resolved*, That all the missionaries of the Board, who are, or who shall be, engaged in translating the Scriptures, be instructed to endeavor, by earnest prayer and diligent study, to ascertain the precise meaning of the original text; to express that meaning as exactly as the nature of the languages, into which they shall translate the Bible, will permit, and to transfer no words, which are capable of being literally translated.”

Such is the settled policy of the Board. They cannot, we conceive, adopt any other, without an abandonment of duty,—a treacherous unfaithfulness to their high trust.—They leave other denominations of Christians to act on their own responsibility to God and to the heathen; not doubting that they are, with equal sincerity, endeavoring to advance the glory of the Saviour, and the salvation of men. The Baptists recognise the right and the duty of their brethren, of other communions, to act on the same principles as those which they have adopted. If a Pædobaptist translator conscientiously believes, that sprinkling or pouring is baptism, he cannot, of course, translate the word immersion. He must render it as he thinks right, and must give account for his conduct to his Master. We come now to our second question :

2. How far can different denominations of Christians unite in spreading the Bible over heathen lands ?

Such a union must obviously rest on a different basis from an association to circulate the common English version. This version is one ;—it is recognised by all denominations as, in general, faithful and accurate ; its merits and defects are known, and an agreement to spread it is definite and clearly understood. But versions of the Scriptures into heathen languages must be made by Christians of different denominations. A revision of these versions by a Society is impossible, unless the gift of tongues should be renewed. The Society cannot know what is the character of all these versions ; and as each denomination will unconsciously give more or less the hue of its own

opinions to the translations which it executes, it becomes a serious question, how far can Christians unite in the common labor of translating and printing the Bible for heathen nations.

We may say, in this place, that the necessity of such a union, for foreign distribution, is not as clear, as the expediency of a Society for circulating the English Bible at home. The translations in heathen countries must commonly be made by missionaries, who are sustained by missionary societies. The expense of printing the Scriptures may as properly be paid by the missionary societies, as any other expense attending their missions.—There is, then, no necessity for any other organization, to procure funds for printing these translations; and it is, in fact, undesirable to have two societies for doing what might be as easily done by one. Why, for example, should those persons who wish to contribute money for the printing of the Bible at the Sandwich Islands, send their money to the American Bible Society, instead of sending it directly to the American Board of Commissioners? What is gained by this circuitous operation? The Bible Society pays the money, at last, to the Board, which alone can apply it to the purpose for which it is designed. Why incur the expense of agents to collect money for the Bible Society, for the use of the Board, when the same money might be paid to the agents of the Board?

We have, therefore, had some doubts, whether it was desirable, for the American Bible Society to engage in the work of foreign distributions, a work which it cannot perform, without giving rise to serious difficulties, that may endanger its very existence. It has a great and noble field before it, the supply of our own country with the Scriptures; a service, which the rapid increase of our population makes it necessary to be continually performing.—Let the Society make copies of the English Scriptures, as good and as cheap as possible, and let it circulate them freely among the teeming population of our own land, in the army and navy, in Liberia, and wherever else they are needed. The Society might, too, receive and apply donations which any persons might think proper to make, for specific objects, as, for example, to spread the Scriptures in Mexico, South America, and other countries, where versions already exist, and where no missionary societies are operating. But new versions, in the languages of the heathen, might be left to the direction of the respective missionary societies. It is their appropriate business to preach the gospel to the heathen,

by the voice and by the press. They can, as easily as the Bible Society, procure money for printing the Scriptures; and there would be more simplicity in the process, if the work were left entirely to them.

We are not insensible, nevertheless, that advantages might result from the operations of a Bible Society, if they could be conducted on principles which would insure harmony and vigor. A stronger impulse might be given to the work, and translations might be undertaken which would not otherwise be commenced. Are there any principles on which all Christians can unite in foreign distribution?

Two principles have been proposed:

1. That certain rules shall be adopted, by the Society, to regulate all translations which may claim its patronage.

2. That each denomination belonging to the Society shall act on its own responsibility, and prepare such translations as it may conscientiously think correct, which translations shall receive the impartial aid of the Society. Let us examine these two principles:

1. Can rules be adopted by the Society, by which all translators shall be governed? This proposition itself presupposes, that the Society is capable of deciding for every missionary, what kind of translation he ought to make. It proposes to fetter the conscience of every translator; and instead of asking, what is the pure meaning of the word of God, he must inquire, what rules have the Bible Society prescribed. Instead of consulting the nature of language, and the canons of criticism, and conveying, with all possible accuracy, the exact signification of every word of the original text into the heathen tongue, he must refer to the regulations of the Bible Society. Though he may be convinced, that these regulations are inconsistent with a faithful performance of his duty, he must obey them, on pain of forfeiting all claim to aid from the Society.—Instead of taking the original Hebrew and Greek Scriptures as the standard, he must follow a text modified by the regulations of men. He must, thus far, substitute a Bible made by men, for the word of God. Wherever the rules of the Society should deviate from the original inspired text, he must abandon the text and follow the rules.—Does not a simple statement of the case show, that such a course would be wrong, and that no translator worthy of his office could, for a moment, consent to any such interposition of human authority? The translators of our

English version did, indeed, submit to be governed by certain rules prescribed by the despotic King James ; but they, by this course, made their translation, excellent as it is, less perfect than it would otherwise have been.—The days of the Stuarts are past, and we hope that no man or body of men will venture to dictate rules to future translators. The Council of Trent decreed, that the Latin Vulgate should be the standard of faith, and thus sanctioned it, as of equal authority with the authentic words of the inspired writers themselves. Let not Protestants adopt the same course. Let them act on the principles of the Reformers, and reject all human authority, in translating as well as interpreting the word of God.

We have thus shown, we think, that it would be wrong to prescribe any rules to the translators of the Bible. They must be left to the guidance of their own consciences, acting under their solemn responsibility to God.

But we believe it to be impossible, for the Bible Society to adopt any code of rules, which would meet with the approbation of all its own members. The Society is composed of all who choose to join it, and coöperate in accomplishing its designs. This is the right and the dignified position which it has occupied. It asks not what is a man's creed, or what is his character. If he is willing to aid in spreading the common version of the Bible, it admits him to a share in this beneficent labor. Even in England, where ecclesiastical domination yet maintains a potent sway, the attempt to exclude Unitarians from membership in the British and Foreign Bible Society was justly repelled, with prompt and emphatic disapprobation. A similar attempt, in this land of religious liberty, to exclude, directly or indirectly, any class of men, from the Bible Society, ought to rouse a voice of remonstrance, which might almost wake Roger Williams from his grave.

The Bible Society must act, in its foreign distributions, on principles harmonious with those which it adopts in its operations at home. If rules are to be prescribed, they must be such as all the members of the Bible Society can approve. Even if the denominations called evangelical could agree on certain rules, we hold, that to adopt them would be an invasion of the rights of others, who must disapprove them, so long as others are admitted to be members of the Society. We make no exceptions. We take the ground of the American Revolution,—that duties and rights are correlative. If any man

chooses to become a member of the Bible Society, he has a right to a voice in conducting its proceedings; and the Society cannot change the *principles* on which it acts, without giving him an opportunity to express his opinion. He consents, by joining the Society, to spread the common English version; but if the Society undertakes to make another version, either here or elsewhere, it departs from its fundamental principles. It does an act, to which it is not competent, without a change in its constitution, made in a constitutional manner.

Let us imagine, however, that the Board of Managers undertake to frame rules, to regulate translations. Where shall they begin? Baptism is not the only point of difference among evangelical Christians. The Episcopalian, the Methodist, the Presbyterian, all have their own views concerning particular texts, and they would naturally wish, that in all versions, those texts should convey a particular meaning. We suspect, that the Board would need a session almost as long as that of the Council of Trent.

But let us suppose, that the Board should agree to make the common English version the standard. Without mentioning, now, other objections, there are members of the Society, who would not aid in circulating versions conformed to the English Bible, though they are willing to coöperate in spreading that Bible itself. The Unitarian, for example, would not sanction a version, unless certain passages were expunged, which he believes to be interpolations. The Unitarians are members of the Society. They form a large proportion of the members of the Massachusetts Bible Society, one of the most important auxiliaries. How, then, we ask, can the Board of the American Bible Society, adopt, in good faith, for the regulation of foreign versions, a rule offensive to these members of the Society, without first obtaining, from the Society itself, in a regular way, a change of its constitution?

It may be said, that as the Society was formed on the broad principle, that the standard English version should be circulated, a resolution to make this version the standard for foreign translations, is an adherence to the fundamental principle. We deny this. The constitution says, in the first article, "The only copies in the *English language* to be circulated by the Society, shall be of the version now in common use." Here the agreement respecting the common version is expressly limited to the *English* language. No member of the Society has

bound himself any further. He may have many reasons for uniting in circulating the English Bible, which would not extend to a version in another language. His consent is not to be taken for granted. The constitution contains the terms of union, and that constitution must be interpreted according to its obvious meaning. It contains no reference to foreign distribution, except the sentence in the second article, "This Society shall, also, according to its ability, extend its influence to other countries, whether Christian, Mahomedan, or Pagan." This sentence is very general and guarded. It does not necessarily include the publication of the Scriptures in other languages, because in all parts of the world, to some extent, the English Scriptures are needed. The natural construction, however, is, that the Society would extend aid to other versions; but this promise is qualified by the expression, "according to its ability."* In fact, the great object of the Society was, to supply our own country with the Bible, and the idea of aiding other countries had little influence, until a recent period, when the Society, having, in a good degree, supplied the wants of our own country, has had leisure to look abroad. The members of the Society, then, have united, for the purpose of spreading the English Scriptures; but they have not thereby given their consent to the publication of other versions, and much less to versions conformed to the English Bible.

These considerations, we think, show, that it would be impracticable to prescribe rules to translators, without virtually expelling from the Society some of its members, and removing it from the broad and liberal principles on which it was founded.

But we wish to speak further concerning the proposal, to make the English version the standard for all translations. We have many objections to it:

It proposes to substitute, as a standard, an imperfect, human production, for the infallible words of the Holy Spirit. It would virtually take from the hands of the translators the Hebrew and Greek originals, and place before them King James' Bible, as

* In the Address of the Delegates, who formed the Society, they say, that its object is, "the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they may be required." This is a contemporaneous exposition of the constitution. It shows, that the idea of making the English version the standard for other translations was not then entertained.

their guide. How would such a procedure differ in principle, from the decree of the Council of Trent, by which the Vulgate was made the infallible rule? Excellent as the English Bible is, it does not, as every scholar knows, express, in many places, the true meaning of the original text. An English reader may compare the common version with Lowth's translation of Isaiah, with Dr. Campbell's version of the Gospels, and with Prof. Stuart's version of the Epistles to the Romans and to the Hebrews; and he will see how many passages are made more lucid by the improvements of modern criticism. Shall we then virtually reject all these improvements, and extinguish the additional light which has been shed on the Bible during the last two hundred years? It may be said, that the proposal does not contemplate this, but merely means to make the English version the standard, as to certain words and phrases. Why not, then, specify, at once, these words and phrases? If there is no specification, who is to fix the limit to the rule, to follow the English version?

We object to the plan, that it interferes with the liberty of conscience. If any man on earth ought to be unfettered by human control, it is the translator of the Bible. He must bow to no authority, but that of God. He must listen to no other voice. To dictate to him, then, how he shall translate certain words, and to punish his disobedience, by refusing aid, and stigmatizing his version as unworthy of patronage, is a violation of the rights of conscience.

We object, because, as we have endeavored to show, no translator can, without guilt, neglect to convey the exact meaning of the Holy Spirit, so far as he can, by study and prayer, ascertain it, and so far as the language which he employs can convey it. The plan in question does propose to require, that in all the versions patronized by the Bible Society, certain words shall not be translated; that is, in effect, that a part of the Word of God shall forever be withheld from the heathen. Here we take our stand. This cannot, in our deliberate judgment, be done, without betraying our trust.

But we object, further, because the project is impracticable. Let us take the words relating to baptism, which, in fact, are the words chiefly meant in all the discussion. By making the English version the standard, it is designed, that these words shall not be translated, but merely that the Greek words shall

be expressed in the letters of the heathen languages. But this cannot be done in certain languages. The Chinese, for example, is a monosyllabic language, having no alphabet; and the word baptize cannot be written in Chinese characters. Dr. Morrison was accordingly obliged to translate it. He did not think proper to translate it immersion, and his conscience would not allow him to render it sprinkling. He has, accordingly, we understand, written it "*watering ceremony*!" by which clumsy device, the meaning of the Word of God is as really concealed, as if he had translated repentance or faith "a mental operation." The Cherokee language, also, is so constructed, that no foreign word can be introduced. The Congregational missionaries were accordingly under the same necessity as Dr. Morrison; but they, with more correct views, have, as we have learned from the best authority, translated the word baptize, immersion.* We presume, that there are many other languages, in which the same difficulty exists; and in which, consequently, it is philologically impossible to make the English Scriptures the guide. The words relating to baptism must, in these dialects, be translated in some way, or omitted entirely. This fact is sufficient to show, that the rule cannot be carried into general practice. It is, in our judgment, wrong in principle.

2. We proceed to examine, briefly, the other rule which we mentioned, namely, that each denomination belonging to the Society be left to its own discretion and responsibility, in preparing translations. This appears to us to be the only proper and practicable rule, if the Society is to proceed in its foreign distributions.

It is a simple rule, and it is capable of easy application to all cases.

It is an impartial rule, and it throws the responsibility precisely where it ought to lie, on the translators, and on the denominations which sustain them.

It is the rule on which the Society has hitherto acted. Aid has been extended to the circulation of the Modern Greek Testament, of Luther's German Bible, of the Low Dutch, Swedish and Danish Scriptures, in all of which, as we understand, the

* Our brethren of the American Board of Commissioners have thus an interest in the question before us. If the rule under consideration should be adopted by the American Bible Society, that Board must be excluded from aid in printing the Cherokee Scriptures, and some other of their versions.

words relating to baptism are translated immersion. The Society has also assisted in printing the Scriptures in the Seneca Indian language, in which the words are rendered sprinkling ; the Chinese Scriptures, in which the words are translated "watering ceremony ;" and translations by the missionaries of the American Board of Commissioners in Ceylon, &c. in which the words are rendered "make baptism." The Society has voted several thousands of dollars, for the printing of the Burman Scriptures. The Society has, in fine, acted hitherto on the noble principle stated in the Address of the Delegates who formed it, "the dissemination of the Scriptures in the received versions where they exist, and in the most faithful, where they may be required." The effect which the Delegates anticipated, has followed : "In such a work, whatever is dignified, kind, venerable, true, has ample scope ; while sectarian littleness and rivalries can find no avenue of admission." Let the Society continue to act on these principles, and the same happy results will follow.

It may be objected, that the Society incurs responsibility, by assisting to circulate error. We reply, that as an association, which acts merely as a common treasurer for several denominations, to receive and disburse funds for the printing of the Scriptures by these denominations, the Society has no more responsibility than the government of the United States, in distributing among the several missionary societies the funds voted by Congress for the benefit of the Indians. The Society would incur a fearful responsibility, if it required, as a condition upon which alone aid should be extended, the concealment of a part of the Holy Scriptures.

Our article has already extended too far. We have argued the case, without a special reference to the actual state of the question now before the Bible Society. We have wished to avoid the appearance of a controversy with that great and valuable association. It may be proper to state, however, that the English Baptist missionaries at Calcutta, having made a translation into the Bengalee language, which is admitted, on all hands, to be a most excellent version, applied for aid to the British and Foreign Bible Society. This aid was refused, on the ground, that the words relating to baptism are translated immersion. The missionaries then applied to the American Bible Society for assistance, in consequence of the resolution of the Society to endeavor to supply the whole world with the Bible.

This application was referred to a Committee, who reported resolutions, to refuse aid to any translations in which the words in question should be translated. The minority of the Committee made a report, in which opposite views were ably urged. The whole subject has been fully discussed in the Board of Managers, and a modified resolution has been proposed, to require that all translations shall be made to conform to the English version. It has been proposed, also, to refer the whole question to a Committee of Laymen. The subject is yet before the Board of Managers, and the issue is doubtful. We do not think, that the Board have the power to adopt the resolutions which have been proposed, and we fear, that they will, if adopted, rend the Society in sunder.

For Baptists, there can be but one course. The Board of Missions cannot and ought not to recede from the resolutions adopted at Salem. Our missionaries must not conceal a part of the Word of God. The great mass of the denomination will never consent to any compromise on this point. Our path is plain. If the Bible Society will not aid us in printing the Scriptures, there will be no difficulty in obtaining as much money as we need.* It is not as a pecuniary question, that we feel any concern in it; but for the peace, the union, the usefulness, of the American Bible Society, we are anxious for a harmonious adjustment. We still cherish the hope, that the Society will adopt what we believe to be the only right principle; or if it cannot, let it withdraw from the foreign field, and confine itself to the glorious and blessed work of furnishing a copy of the Word of God to all within the reach of its influence, who speak the English tongue. Let not the friends of the

* If we had room, and were it necessary, we might vindicate the correctness of the translation of the Burman Scriptures. This version has a claim on the support of the Bible Society, on the principle laid down in the Address of the Delegates, at the formation of the Society, in which they speak, in glowing terms, of the harmony which must result from the nature of the Society. "Its members," they say, "are leagued in that, and in that alone, which calls up every hallowed, and puts down every unhallowed, principle,—the dissemination of the Scriptures, in the received versions where they exist, and in the most faithful, where they are required." Now Mr. Judson's translation is "the most faithful," of course, because it is the only translation in the Burman language. It is the "received version," if by "received" is meant the general approbation of Christians in the country where it circulates. We suppose, that the sanction of the government is not necessary, to make a translation the "received version." In a heathen country, this approbation is out of the question; and in no country is the opinion of the government on this point of any value.

Bible engage in strife, while a perishing world needs the light from Heaven. Let any sacrifice, but a sacrifice of principle, be made for the sake of peace. The Baptists do not wish to withdraw from the Society. They love it. They have freely poured their funds into its treasury. While several other denominations have formed Bible Societies for themselves, the Baptists have adhered to the National Institution. They have voted, in the Board of Managers, for aid to versions, in which, as they were aware, the words relating to baptism are rendered sprinkling. They have done this, on the broad principles of liberty of conscience, which have always distinguished them. They are willing to proceed, on these principles; and they merely ask, that other denominations shall do the same. But if the Baptists must be repelled from the Society, unless they will violate their consciences, they will bear the wrong with patience; they will raise funds themselves for the spread of the word of life among the perishing heathen; they will, as we hope, still unite in the operations of the Bible Society at home, though they must appropriate to their own translations their funds for foreign distribution. They will endeavor to manifest the spirit of Christians, and will love all, and pray for all, who love our Lord Jesus Christ in sincerity.

EDITOR.

ART. X.

THE WINE QUESTION.

It is with unfeigned regret that we approach this subject. The Supper of the Lord is surrounded by so many hallowed associations; it has come down to us from the very night preceding our Lord's crucifixion; it brings us into so near communion with Him, who is the head, and with the general assembly and church of the first born, who are his members, that the proposal to change this ordinance in any respect whatever, strikes the pious mind as little less than a sacrilegious intrusion. We instinctively revolt from the thought, and our first wish is, that we may be let alone, amid these days of distraction and tumult, to enjoy, at least, the Lord's table in peace; and we

cling to the hope, that there is here one rock, so high and so holy, that the waves of partisan warfare will dash harmlessly at its base.

Such, however, seems likely not to be the fact. It has been gravely and earnestly recommended, that the mode of administering the Lord's Supper be changed, and instead of wine, as one of the elements, that wine and water, or water alone, be substituted; and we have seen a notice in one of our religious papers, in which a communicant recommends this latter practice; and informs his brethren, for their encouragement, of the pious affections which he enjoyed while thus commemorating the eucharist. Nor is this all. Some of our most able and aged clergy have advocated similar sentiments. Some churches have actually adopted these suggestions, and reduced them to practice. And one of our most learned and excellent theological instructors, *clarum et venerabile nomen*, one to whose efforts we are indebted for the present flourishing condition of biblical criticism among us, has given, as we fear, some countenance to the innovation to which we refer.*

It may not, therefore, be unnecessary, to record our own opinions on this subject; though we are not aware, that the innovation in question has, at present, agitated any of the Baptist churches in this country. In doing this, we shall endeavor to state the subject fairly, and to examine it candidly, and in the spirit of fraternal Christian affection. If there be any discussion, in which it behoves us to avoid all bitterness and uncharitableness, it is a discussion concerning the last Supper of our blessed Lord and Master.

The point to be considered, we believe to be something like the following. The advocates of the Temperance cause, having, as is supposed, succeeded in abolishing the use of distilled spirits from that class of the community with whom their efforts were most successful, have next proceeded to attempt the total abolition of wine. Here they were met by the fact, that wine is used at the sacramental table. Now, they assert that the use of wine on this occasion, and in the manner in which it is used, is pleaded by many persons as an excuse for intemperance, and that their efforts for the total suppression of this vice, must be inef-

* It may be proper to remark, that neither of the gentlemen alluded to, is of the Baptist persuasion.

fectual, unless they can modify or abolish the use of this element on this solemn occasion. They therefore claim, that a modification or a change be adopted, which shall leave them free to pursue their, we doubt not, well meant and benevolent efforts.

Such we believe to be a fair statement of the wine question, as it is commonly denominated; and these are the opinions, which we are now called upon to examine.

As this is a question into which, to a considerable degree, *facts* enter, as an element, it might, perhaps, be worth while, as a preliminary matter, to examine the facts in the case. This we have not room to do, at present. We would, however, in passing, propound to those, who propose these alterations, some such inquiries as the following:—Were these objections ever *seriously* made to the present mode of administering the Supper? If they have ever been made, by *whom* were they made; by men, who were really embarrassed on a point of duty, or, by men, who wished to find a subterfuge for doing wrong? We would ask, has it been for ages, even surmised, that any one was ever made a drunkard by the wine used at the table of the Lord; or that any injury to good morals, in any degree, or in any form, *actually* grew out of this observance? Does any one *seriously* believe, that a single drunkard would be actually reclaimed, by our substituting water for wine, or altering the ordinance from what we believe Christ Jesus established it? And, suppose, that for the sake of *expediency* we make this alteration, and thus admit that *we* are *now* wiser than the *omniscient Saviour*, when on earth; or that we understand the *moral law* better than he did who gave it; would the cause of temperance, and the cause of morals, and of man's salvation, be the gainers or the losers by our concession?

But, waiving these points, we shall proceed to the discussion.

We shall, first, endeavor to ascertain what was the command of Christ, in respect to the Supper.

“And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it; for this is my blood of the New Testament, which is shed for many, for the remission of sins.” Matt. 26: 27, 28. Thus 1 Cor. 11: 25; “This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.” In Matt. 26: 28, the term “cup” is exchanged for the terms “fruit of the vine.”

Now the only words in the New Testament, by which the fruit of the vine is designated, are, so far as I know, two.

1. γλευκος, new, or sweet wine, Acts 2: 13, and,
2. οινος, or wine, the term which is commonly used.

The first term, γλευκος, is only used once, and in the above cited place. That it there means wine which was capable of intoxicating, is evident; because the drinking of it is there intended to convey the accusation of drunkenness; an accusation, which the Apostle Peter repels, in the 15th verse. In the other cases, where what may be considered the fruit of the vine is spoken of, the term οινος, oinos, is used. The question, which we wish to examine is, whether this word, in its common acceptation, is used, in the New Testament, to designate *fermented* or *unfermented* wine.

We think it will be evident, from a comparison of the passages, in which the word is used, that it means fermented wine, or such wine as we use now; and, therefore, that, really, the term "fruit of the vine," as used by our Saviour, in fact, conveys the same idea, that we should convey by the same term now. This will be evident, we think,

1. From *the vessels in which* it was contained. Matt. 9: 17. Mark 2: 22. Luke 5: 37, 38. "No man putteth *new wine* into old bottles," &c. While fermenting, it required the strongest vessels. When the process was completed, old vessels would be sufficient.

2. From *the manner in which its quality was designated*. Luke 5: 39. "No man having drunk *old* wine, straightway desireth *new*, for he saith the old is better." This would not have been true of unfermented wine. And the use of such a remark, as a proverbial expression, shows that this was the common meaning of the term; otherwise, it would never have acquired a proverbial signification.

3. *The words with which it is united in signification*. Thus, Luke 1: 15, it is used with σικερα, sikera, strong drink; an intoxicating liquor, made from the sap of the palm tree.

4. *The effects which were ascribed to those that drank it*. Thus, "the Son of man is come eating and drinking, and ye say, behold a man gluttonous, and a *wine-bibber*," οινολογης. So, also, Eph. 5: 18. "Be not drunk with *wine*, wherein is excess; but be ye filled with the Spirit; speaking to yourselves in psalms and hymns," &c. From the connection in which

these words are introduced, the meaning evidently is, be not *excited* with wine, but be *excited* by holy joy.

5. *The medical uses which were made of it.* Thus the Samaritan applied to the bruises of the wounded man, oil and wine. The only wine which would have been used in such a case, would be fermented wine. So, also, 1 Tim. 5: 23. "Use no longer water, but a little wine, for thy stomach's sake and thy frequent infirmities."

6. *From the cautions that are given in respect to the use of it.* Thus, in the Epistles, persons of various descriptions are forbidden to use much wine. 1 Tim. 3: 8. Tit. 2: 3.

7. *What sort of wine was miraculously made by the Saviour at the marriage at Cana,* cannot, perhaps, be decided. The following considerations will, however, render it probable that it was fermented wine.

1. The word used to designate the drinking, *μεθυσκομαι*, is more commonly applied to those who have become *excited* by drinking, although it does not imply, that the company in this case, was so excited.

2. The remark of the governor of the feast would not apply with so much force to *unfermented* as to *fermented* wine. The natural effect of drinking sweet liquors, is to render them tasteless to the drinker, and to require something sweeter, that is better, instead of something not so sweet. Whereas, the effect of fermented liquor would naturally be, if drunk to excess, to paralyze the sense of taste, as of all the other senses; and so to make a person thoughtless of what he was swallowing.

8. *In all the places in the Revelation, in which the word is figuratively used,* its signification is such, as to designate intoxication, or that state of passionate excitement, or of bewildering delirium, which accompanies intoxication.

The above are all the cases, so far as I have been able to discover, in which the word is used in such a way as would have any bearing upon this question. Now, if "the fruit of the vine" be designated in this manner, and if no other fruit of the vine be mentioned in the New Testament, we are surely bound, according to the rules of sound interpretation, to conclude that this was the thing intended.

Nor is there anything in the manner in which wine is spoken of in the New Testament, which would militate against such an interpretation. Wine is there alluded to, as something, of

which the *proper use* is salutary and innocent ; and the *improper use* noxious and wicked. Hence, if such are the sentiments of the New Testament writers on this subject, they would be as likely to prescribe wine, in this ordinance, in such quantities as it was then to be taken, as any other article of drink. In proof of the above, it is sufficient to cite Eph. 5 : 18. "Be not drunk with wine." 1 Tim. 3 : 8. Tit. 2 : 3. "Not given to much wine," &c. And 1 Tim. 5 : 23. "Use no longer water, but a little wine for thy stomach's sake, and thy frequent infirmities."

If, then, the words which designate the fruit of the vine, mean, in the New Testament, fermented wine, that is, wine, of which the improper use produces intoxication ; and if the sentiments of the writers on this subject, be such as to offer no moral reason why this substance should not have been selected, we are bound to believe that this substance was selected. It seems to me, that this is the way in which we should reason in any other case. We are to ascertain the sentiments and actions of our Saviour and his apostles, by what they themselves have recorded, and not by comparing them with what we may, at this remote period, judge concerning the matter.

And all this appears to me, to be confirmed by the case of the Corinthians, reproved by St. Paul, for their censurable manner of partaking of this ordinance. The Apostle declares concerning them, "one is hungry, and another is drunken," *ὁς δὲ μεθεύει*. To this, I am aware, it is replied, that the word *μεθεύει*, and its synonym *μεθύσκω*, does not originally signify to be drunken or intoxicated, but merely to drink abundantly. What the *original* meaning is, I pretend not to decide ; but I certainly hazard nothing in asserting, that its *common*, if not *universal* meaning, in the New Testament, is, to be *drunken* ; that is, to be excited improperly with stimulating drinks. If any one needs proof of this, let him turn to the following passages.

Luke 12 : 45. Matt. 24 : 49. "Eat, drink, and be *drunken*."

Eph. 5 : 18. "Be not *drunk* with wine, &c., but be ye filled with the Spirit."

1 Thess. 5 : 7. "Those that be *drunken*, are *drunken* in the night."

Acts 2 : 15. "These men are not *drunk*, as ye suppose," &c.

Rev. 17: 2. "*Drunk* with the wine of her fornication."

Rev. 17: 7. "*Drunk* with the blood of the saints."

These are all the passages, so far as I have observed, in which the word is used, excepting John 2: 10. "When men have well *drunk*;" and the passage in question, 1 Cor. 11: 21. The meaning, in John 2: 10, corresponds better with the general meaning, as has been already remarked, than with the one suggested by those who take a different view of the subject. And hence, all the evidence of parallel passages, is in favor of the supposition, that the word *here* means to drink to excess. If it be said, that men professing Christianity would not so far forget themselves; we answer, the scenes described in this very Epistle show, that any reasoning on this ground would be fallacious.

It is asserted, that the opposition of meaning, intended to be conveyed by the use of the word "*hungry*;" "one is *hungry* and another is *drunken*;" requires us to understand *μεθευει*, in this case, to mean merely "*drinks abundantly*." Now this is manifestly erroneous. If we understand *μεθευει*, to mean *drunken*, it conveys the idea of "*drinking abundantly*," as well as any other word, and forms a perfectly suitable apodosis to *πεινᾷ*, "is hungry." It also conveys a severe rebuke for their conduct, expressing not merely the *fact of drinking*, but the *odious consequences resulting from it*. Besides, the Apostle was under no necessity of using this word. He might have used the word *μεμεστομέρος*, if he had so chosen; as in Acts 2: 12, which, without any other additional circumstances, would have signified "having drunk to the full."

From this examination of the passages which have a bearing on the subject, I do not see how we are to evade the conclusion, that fermented wines, or wine substantially the same as that now in use, was employed originally at the sacred Supper. Nor do I believe, that the contrary opinion would ever have been advanced, had it not been because the use of such wine is supposed to interfere with the well intentioned efforts of those who are laboring to promote the temperance cause.

We are not unaware, that in the early ages of the Church, water was frequently mingled with wine, for the reason that when our Saviour's side was pierced, water and blood flowed out from the wound. This, however, seems to favor one view of the subject no more than the other. Because, on this ground, it would have been added to either kind of wine. It is, however,

also the fact, that some persons pretending to unusual sanctity, relinquished the use of wine at the sacrament, and substituted water, on the ground, that wine was intoxicating; they also forbade marriage, declaring that "wine and marriage were both from the devil."* This, so far as it goes, at least, tends to show us, that the wine then in use was the same, inasmuch, as it was liable to the same objection, as that in use at the present day.

While, however, we thus judge, we by no means would assert, that fermented or alcoholic wine, is *necessary* to the administration of the ordinance. The fruit of the vine, the juice of the grape, is the thing spoken of, and this, in whatever form it is to be procured, is what is prescribed. This, in any of its forms, is allowable, and in no form is it to be forbidden. What Christ has allowed and used, no disciple of Christ has any right to abolish; nor has he any right to take offence at any other disciple, because he will not abolish it. If he does take offence, we cannot help it. His wrong rests upon himself; and we have no right to vary at all from our Lord's example and command, to quiet his diseased conscience, or to further any project which he may think desirable.

Such is the view, which we are compelled to take of this subject. We are aware, however, that various arguments are used, to show that a change of this element for something else, or a mingling of it with something else, is demanded by Christian principles, at the present age of the Church.

The first argument in favor of this alteration may, we think, be expressed in this form.

1. We know the reason for which the Supper was instituted.
2. The manner is a matter of no consequence, and anything is equally acceptable to God, which accomplishes the purpose for which the ordinance was instituted.
3. Hence, we are at liberty to vary the form, on these principles.
4. Being at liberty to do thus, and as a great good can be accomplished by so doing, we are under *obligation* to God to make this alteration. So far as we are capable of perceiving, this will be considered a fair statement of the argument, on this side of the question.

* See Suicer on the word *οἶνος*.

Now, from all these points, we are obliged to enter our dissent.

1. We are by no means sure, that we know all the reasons for which our Saviour instituted this, or any other, ordinance. Suppose any one of his disciples, not under the guidance of the Spirit of inspiration, or even under this guidance, in the days of his flesh, had asserted this; how would such an assertion have been received then, or how should we look upon it now? We do not see, indeed, how such an assertion is to be made good. Christ has nowhere intimated, that such knowledge exists in his Church. And if any man, or class of men, believe themselves to be so gifted, their knowledge is good only for themselves; it is capable of imposing obligation upon none of their brethren, unless they establish their authority by working miracles.

2. It is said, that the form is a matter of no consequence; and that any other which answers the purpose intended, is equally acceptable. Nor, to this assertion, can we yield our assent.

1. We admit, that we may not be able *to see* that one form is, in itself, better than another; but this by no means proves, that *it is* no better. Our not *seeing a thing*, is not a sufficient proof that *the thing does not exist*.

2. As we confess ourselves incompetent to decide what were the *reasons in full*, for the establishment of the ordinance, we are incompetent to assert, that something else will answer as well; and, if something else will answer as well, we are not competent to decide what *that something else is*.

3. There may be special reasons, why this peculiar mode should have been chosen, and why it should be adhered to in all ages, which we cannot yet comprehend. One of these may have been, to try the humility of the disciples of Christ; and to teach them, that they are to conduct even their plans of doing good, in accordance with a strict fulfilment of every one of his commands.

4. We believe, that the commands of Christ were given for no one age of the church, but for all ages; that he knew, when he instituted the Supper, the condition of the world at the present day, as well as in that in which he instituted it; and that, in view of *all the circumstances of the case*, he directed his disciples to do just what he meant to have done. We do not believe, that the world *now*, is any wiser than he

was *then*. Hence, thirdly, we do not feel at liberty to vary from the form and manner which he has established :

1. Because, as we have said, we suppose *this very manner* to have been established by Jesus Christ, in full view of all the circumstances of the case, at all times, and in all ages.

2. If, on these principles, we are at liberty to alter one ordinance of Christ, why are we not at equal liberty to alter or to abolish any other? Why not, for instance, to deny wine to the laity, with the Catholic church ; or to abolish the ordinance altogether. And if we are at liberty to take away, why are we not at equal liberty to add to any ordinance, or even to establish a new one. The power to alter a law, is the same as the power to enact a law originally.

3. We are confirmed in the opinion which we here express, by the well known fact, that all the errors of the Romish Church sprung from the adoption, (at first innocently,) of precisely these principles. Such was the case with auricular confession, monastic orders, the refusal to the laity of wine, extreme unction, the celibacy of the clergy, and a great variety of others.

We know, that to this it is said, do we not all allow, that the manner is of no consequence? What should we have done in Iceland, where neither bread nor wine was to be procured? Now to this, there is, to us, one short answer. What is to be done in an extreme case of physical necessity, by no means establishes what is to be done in a case where no such necessity exists. It is easy to imagine cases, in which a man may rightfully take his neighbor's property, without consent, and yet not be a thief. But this by no means alters the nature of the command, thou shalt not steal. The first brothers and sisters of our race must have intermarried ; but this by no means justifies incest.

And, fourthly, It is said, that, being at liberty to make this alteration, and as great good can thus be accomplished, we are under *obligation to make it*.

To this we reply,

1. As we have before said, *we do not feel thus at liberty*.

2. We are by no means sure, that the good expected can thus be accomplished. We have a sort of general confidence, that the surest way of doing good, and of doing it in the best and shortest way, is to do precisely as our Lord has commanded us. The experience of the Church has surely taught at least one truth ; and that is, that those, who, for the sake of accomplishing an immediate good, have left the plain commandments

of Christ, have found themselves, in the end, to have been most lamentably promoting the cause of evil. God means his word to be honored as much in our doing of good, as in anything else ; and he has sadly left to their own destruction those, who, in this sacred work, instead of trusting to the Lord, have leaned to their own understanding.

The SECOND argument, by which this alteration is defended, is, that we have, in substance, inspired authority for the change. This is asserted on the ground, that this case comes under the direction of the Apostle Paul to the Romans and the Corinthians.

Rom. 14: 15. "If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him by thy meat, for whom Christ died." 21. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy *brother* stumbleth, or is offended, or is made weak." See the whole passage, Rom. 14: 13—23.

So, also, 1 Cor. chap. 8, specially 12th and 13th verses. "But when ye sin so against the *brethren*, and wound their *weak conscience*, ye sin against Christ. Wherefore, if meat make my brother *to offend*, I will eat no meat while the world standeth."

Now, to this we reply, the case of wine at the communion is not included under the Apostle's direction ; but is left, manifestly, untouched by it.

1. The case alluded to by St. Paul is one, which, so far as the individual addressed is concerned, is merely one of self-gratification. The gratification was innocent ; that is, was neither commanded nor forbidden ; and a man, irrespective of the feelings of his brethren, had nothing to consult, but his own desire of happiness.

2. The reason *why* he was directed to abstain, was his *brother's weak conscience* ; that is, lest he should, by his own innocent indulgence, lead a serious and honest inquirer after truth and holiness, into error and sin. This is the limit of the precept of the Apostle, so far as we are able to understand it.

But the case in dispute, if we do not greatly mistake, comes under neither of these limitations.

1. This is by no means a matter of self-gratification, but a matter of positive command. If Christ had given us our choice, it would have been a very different thing. But as he has said *do this* in remembrance of me, we do not feel at liberty *to do something else*. It is one thing for an Apostle to command us to

deny a self-gratification for the sake of a brother's conscience ; and a very different thing for a fellow disciple to demand of us to violate what we consider a command of Christ for this purpose. To show this difference, let us see the absurdities to which the principle in question would lead. I presume many of the Congregationalists are *seriously grieved* at the three orders of ministry in the *Episcopal* church ; many of the Baptists are *seriously grieved* at the administration by both of *baptism to infants* ; the Quakers are *seriously grieved* because we administer baptism at all ; and the Romish church is manifestly *grieved* because we will not bow down before the host, administer extreme unction, and submit our conscience to the dictation of a venal hierarchy. We see, then, that yielding to the weak conscience of a brother, in a matter of mere *self-gratification*, is a very different thing from yielding in a *matter in which we believe a command of Christ to be concerned*. For this reason, therefore, we do not believe, that the use of wine at the sacrament comes within the scope of the principle laid down by the Apostle Paul.

2. But we have another reason. The reason given by the Apostle for this act of self-denial is, that we avoid injuring the *weak conscience* of a brother ; that is, lest a weak brother, who has less light than ourselves, might be led, by our gratification, to do that which is positively wrong, by not being able to distinguish the one thing from the other.

1. Now, we say, that this is not a case of this kind. No Christian man can plead, that he does not see the difference between tasting the sacramental cup, and drinking to intoxication ; or, in fact, drinking under any other circumstances whatever.

2. It is, however, not urged that this is the reason. It is said, that *wicked men* will plead, that if *we* use wine in *this manner*, *they* will use it *intemperately*, or to the purposes of intoxication.

To this we make answer,

1. It is by no means certain, how far we are under obligation to relinquish any innocent gratification, because another alleges, that if we do not relinquish it, he will use it intemperately. If a man assert, that if I use animal food at all, he will live gluttonously, am I obliged to relinquish the use of it ? If a man assert, that if I have one wife, he will be a debauchee, am I under obligation to divorce my wife, or to live unmarried ? If a man assert, that if I use wine, when I am sick, for a medicine,

he will get drunk, am I obliged to relinquish it? The Holy Spirit caused to be recorded the advice of Paul to Timothy, on this subject; is he to be held responsible, for the profane use which drunkards may have made of this part of sacred record?

Every one must see, by the extension of this principle to other cases, that it involves the essence of a most odious and intolerable tyranny. Nor is this all. Every one must equally see that it would be palpably useless. I ask any man of common sense, whether he believes any person on earth to be sincere, when he says there is no difference between my drinking wine to intoxication or at a dinner party, and your tasting it at the solemn Supper of the Lord; a Supper to which no one has a right, unless he denies *all* ungodly lusts. Does any one believe a man to be sincere when he says, *I do the one because you do the other?* Does any one believe, that, if we discontinued the cup altogether, as in the Romish church, a single drunkard would be reclaimed? Nay more, would not an adversary be justified in turning upon us, and saying, Gentlemen, seeing you have so easily altered one of your divine and allwise Saviour's commands, will you not be so kind as to alter another, and give me a little more license than he has given?

If, then, in a question of mere self-gratification, where, so far as *the thing itself* is concerned, we are at liberty to do or not to do, as we please, it is *at least doubtful*, how far we are under obligation to deny ourselves, on account of the vicious use, which men wilfully make of our example, *how much less* are we under such obligation, when the act in question is a command of our Lord, and which we cannot neglect, without disobeying him, *nor*, specially, neglect for such a cause (i. e. *a moral cause*,) without calling in question, either his omniscience or his holiness. This is then a second reason, why we do not believe, that the case in dispute comes under the principle, laid down by the Apostle.

But, *thirdly*, it is said, If this be so, then here the work of temperance must stop, and this glorious consummation which we had hoped to witness, cannot be effected. To this we reply,

1. Will the substitution of something else, in the place of wine, certainly insure the universal success of the cause of temperance? What reason have we to believe, that this will be the result? The Romish church, has for ages denied wine

to the laity ; but we never heard that this has prevented Catholics from becoming intoxicated.

2. Would not the cause of temperance be the *loser* by the change ?

We believe that intemperance, like every other form of sin and misery, is to be abolished in one way ; the only way which God has promised to make effectual ; and that is, by the conviction, attended by the influences of the Holy Spirit, that the Bible is the true word of God, of unchangeable obligation, and binding upon the conscience of every child of Adam ; and specially, that this word is revealed to us by the teachings and example of Christ and his apostles. Now, if we admit a *moral* argument to prevail against the example or precept of Christ, we must proceed upon the supposition, that *we* have arrived at a standard of morality, more elevated than his ; and, of course, his example and precept are confessedly no longer a *perfect rule*. If we may set them aside in one case, we may set them aside in another case, and the Bible at once ceases to be an ultimate moral authority. Or, again, if we say that the character of society has changed, and that Christ and his apostles would not have done *now*, as they did when on earth, we come to the same result. If this be so, then Christ was limited in knowledge or holiness, and the New Testament was made for that age, and not for all ages. If this be admitted, then we are not only destitute of a moral rule, but Christ ceases to be an omniscient Saviour, and we are yet in our sins. If the age is already in advance of the morality of Christ in one thing, it surely may soon be, in many things ; and we may accommodate *all* he may teach us, to our own views and notions. Admit this, and we ask, on what ground will the temperance cause stand. Nay, why do we mention the temperance cause. In such a question as this, it is the small dust of the balance. Where is the cause of morals, of happiness, of man's salvation ? Such is always the result when men become wiser than the word of God. It would be easy to push this subject further, but we forbear.

Then it will be said, here the temperance cause must stop. We answer, so be it : *Here let it stop*. This is the very place where God meant it to stop. Our efforts to do good are always circumscribed by moral limits, as well as our efforts in any thing else ; and when we have once arrived at this limit, here our responsibility ends. God not only means us to do

good, but to do good just in the way and only in the way, that he directs ; and we can never promote a good cause so successfully, as by promoting it just as he commands, for, we may be sure, that he loves holiness as well as any one of us.

We all acknowledge such limitations in every other case ; why not in the case of temperance ? We are bound to labor for the conversion of sinners. But are we not limited in our efforts, by a sinner's civil rights ? Are we at liberty, to tie him hand and foot, and carry him by force to hear the gospel ? Nay, further, we are restricted within a still narrower limit. If he declares he will not hear us, we are bound to leave him ; for he has a right to decide, on his own responsibility, whom he will and whom he will not hear. Thus our Saviour taught : " If they will not hear you, shake off the dust of your feet, and go unto another city." So we are bound to labor in the cause of temperance ; but we have no right to seize our neighbor, and confine him, and prevent him from becoming intoxicated. Now, if our efforts are thus hedged about, by the commands of God, in one case, why not in another ? And when we have gone to the point where we find ourselves met by a moral principle, there we must stop. We know that here our responsibility ends ; and that God has some other means in view to accomplish the good we intend, than those which we have chosen. It is clear that we can never succeed in any enterprise, whether we call it good or bad, by laboring in opposition to his will.

But it may be said, there are reformed drunkards who would not dare to taste wine, lest they should be led back to their former practices. Be it so. Then let them abstain from it. This is one of many cases, in which a man, by a previous career of wickedness, deprives himself of valuable blessings. It is his misfortune ; but this is no reason for altering the ordinance which Christ has appointed. It is absurd to legislate for *one case*, instead of legislating for a *million*. A man might, by a physician, be forbidden to taste any thing but rice and chicken broth ; are we, therefore, to change the elements for these substances ? Many persons can very rarely come out to the public sanctuary ; are we then to omit the *public* commemoration of the ordinance, and oblige the clergyman to carry the elements from house to house ? If a man cannot partake, let him forbear ; and there let it rest. We are not responsible. And in all this there is nothing remarkable, nor of such a

nature, as to require a change of the ordinance, which our Lord has appointed.

If a confirmation of these views were necessary, we think we should find it, in the conduct of the apostle. The Corinthians abused the ordinance, and as we read it, "some of them were hungry, and others drunken." Did he presume to vary the ordinance which Christ had appointed, in order to avoid these inconveniences and abuses? Far from it. He contented himself with repeating the command of Christ, "*as it was delivered to him.*" Here his responsibility rested. *He felt himself at liberty to do nothing more.* It were well, if some of our brethren of the present day had followed his example.

And, finally, suppose we agree to abandon wine, as we have ordinarily used it, what have we gained; and how much nearer are we to an adjustment of the question? One reformer tells us, that our wines are brandied, or contain alcohol, and that we must use the *pure juice of the grape*. This answers, however, but for a few weeks; for a second analyzes the pure juice of the grape, and finds that it contains, substantially, as much *alcohol* as the wine already exploded. He, therefore, insists that we shall dilute it with water; although he confesses, that to plead danger from the *quantity taken* is frivolous. We are, however, no nearer the end than before; for a third insists, that *alcohol in any form* is a poison abhorred of God, and must not be taken in the smallest quantity. He therefore proposes that we shall cut up raisins, and macerate them in water, and use the strained-off liquid. While another still rejects all these notions, and uses nothing but water, and publishes in a religious paper a statement of the fact, and of the edification which he enjoyed thereby. To this have we come already. If this be not all very sad and very irreverent trifling, we are surely very much mistaken.

Such are our views upon the wine question, so far as respects the sacrament. On the other bearings of the subject we have no desire at present to treat. We regret to have found it necessary, to say even so much as this. But, having thus recorded our testimony, we have done; asking liberty, at the close, to add a single remark, on the manner in which this subject is discussed.

We regret to see a spirit very averse to that of Christianity, mingling itself with the argument on this subject. It is very common, especially, to accuse those who resist these innova-

tions, of impurity of motive, and to insinuate, that they resist, not from love of their Lord, but from *actual love of wine*. Of the fairness of this, let these gentlemen themselves be the judges. We take the liberty of reminding them, that a man may be *very intemperate*, without the use of wine.

We have been pained to observe, that a writer in one of the religious papers, under the signature of *Theophilus*, has made his censures in respect to this matter, bear specially upon the clergy. He tells us of a "*clergyman*, who affirmed, that he who denounced the use of wine offered an insult to the memory of his Redeemer," of "the *big wigs* whom he has seen sipping wine at weddings," of "the *reverend gentlemen*, who continue this practice at the present day," of an "eloquent *metropolitan divine*, most comfortably set for the *defence of the Gospel*, quoting Scripture in defence of the temperate use of wine," of "a society using alcoholic wine, *ex abundanti cautela*, prepared by the *deacon* of the parish." The tendency of these remarks, whether intentional or not, is to create an impression, that the clergy are opposed to these innovations, because they *are too fond of wine*.

I have no design, here, to vindicate the character of the clergy of this country. They stand before the world on their own merits, and need from us neither defence nor eulogy. The Christian Church has rarely, perhaps never, since the apostolical era, seen a more blameless class of religious teachers. Their lives, in presence of friends and of enemies, are the best reply to such an insinuation. The present temperance movement began with clergymen. The first united effort in its behalf, was the general selection of this subject, by the clergy of New-England, on a day of annual fast. From that moment to this, by the pulpit and the press, by precept and by example, they have been its firm and undeviating supporters; amidst scorn, and ridicule, and reproach. Surely, such men ought not lightly to be branded as tipplers, because they defend the ordinance of the Lord, from what they declare they believe to be profanation.

The insinuations, to which I have referred, seem to me, in every point of view, unhappy. I ask any man, nay, I ask *Theophilus* himself, to cast his eye over the clergymen of his acquaintance, and say, whether they be not *emphatically temperate men*? If so, is it not fair to suppose, that they may resist these innovations, with an innocent motive? And if this

be so, is it consistent with the law of reputation, to assign a bad motive, where a good one is *even admissible*? I ask, is it good logic, to turn from the examination of an *argument*, and assail the *motive*, from which *we assert* that a man urges it? I ask, again, can the cause of temperance be promoted, by holding up the teachers of religion to scorn, or by calling in question the motives of those who differ from us? Wise and candid men are very apt to doubt the goodness of a cause, when it becomes necessary to defend it with the weapons of vituperation.

ART. XI.

LITERARY NOTICES.

1. *Fessenden & Co.'s Encyclopedia of Religious Knowledge, or Dictionary of the Bible, Theology, Religious Biography, all Religions, Ecclesiastical History and Missions; containing Definitions of all Religious Terms; an impartial account of the principal Christian Denominations that have existed in the World, from the birth of Christ to the present day, with their Doctrines, Religious Rites and Ceremonies, as well as those of the Jews, Mohamedans and Heathen Nations, together with the Manners and Customs of the East, illustrative of the Holy Scriptures, and a Description of the Quadrupeds, Birds, Fishes, Reptiles, Insects, Trees, Plants, and Minerals, mentioned in the Bible; a Statement of the most remarkable Transactions and Events in Ecclesiastical History; Biographical Notices of the early Martyrs and distinguished Religious Writers and Characters of all ages. To which is added a Missionary Gazetteer, containing Descriptions of the various Missionary Stations throughout the Globe. By Rev. B. B. EDWARDS, Editor of the Quarterly Observer. The whole brought down to the present time, and embracing, under one alphabet, the most valuable part of Calmet's and Broun's Dictionaries of the Bible; Buck's Theological Dictionary; Abbot's Scripture Natural History; Wells' Geography of the Bible; Jones' Biographical Dictionary, and numerous similar works; designed as a complete Book of Reference on all religious subjects, and Companion to the Bible, forming a cheap and compact Library of Religious Knowledge. Edited by Rev. J. NEW-*

TON BROWN. *Illustrated by Wood Cuts, Maps, and Engravings on Copper and Steel.* Brattleborough: published by Fessenden & Co. Boston: Shattuck & Co. 1835. pp. 1275.

THIS formidable title is, we think, a disadvantage to the valuable book which it announces; for it suggests the idea, that where so much is promised, there must be some failure in the performance. It would require a respectable library, to contain all which this title page professes to present in one volume.

We are gratified to be able to assure our readers, that there is no quackery in the book. It honestly fulfils the promise of its title, so far as it is possible to do so, in a single volume. It is, for the most part, a faithful compendium of several standard works, which, separately, have enjoyed a high reputation. The Editor appears to have arranged these materials with good judgment; and he has added a prodigious mass of information, gathered from all quarters. The book is the fruit of great industry, and is creditable to the Editor and to the publishers. It has the capital and rare merit of being elegantly and correctly printed. As a Biographical Dictionary, it is, though defective, of great value; and we are glad to see, that the Editor has given a place to many Baptist names, which cannot be found in any other similar work. It is valuable, also, for the bibliographical information which it contains. At the end of almost every article, is a list of the authors who have written concerning the subject under consideration. The account of each religious denomination is given in the language of some person belonging to it; a method, which has the advantage of securing a more authentic statement than could otherwise be obtained; but which has the inconvenience of giving a somewhat polemical cast to some of the articles.

The engravings and maps are very neat, and the numerous wood cuts furnish important illustrations. Portraits of different personages are scattered through the book. They are, of course, few, compared with the whole number of individuals mentioned; and some of the heads are those of persons who are less entitled to the honor than many others, who are not thus distinguished. The notorious Thomas Paine is placed, on page 900, *tête-à-tête* with Dr. Paley.

We cannot, of course, pretend to have examined the whole of the work; but we believe it to be as trustworthy in all its statements as could be expected, in view of its great extent, and the multifarious materials which the Editor was obliged to collect and arrange. The time allowed for the compilation was too short; and the Editor was forced to write hastily, and to

take many things on the authority of others. These causes have necessarily occasioned a few inaccuracies. In the account of Roger Williams, for example, the date of his arrival is stated to be February 5, 1630, which, according to the new style now used, is a year too early. It should be 1630-1. The date of the formation of the First Baptist Church in Providence is, by a similar mistake, stated to be 1638, instead of 1638-9. We may remark here, in passing, that we dislike the phrase, "*submitted* to baptism," used in the account of Roger Williams. The ordinance ought never to be spoken of as a painful duty, which requires the spirit of *submission*. It is rather a privilege, and to most candidates, we believe, it is a very pleasant service.

We wish that the Editor had prepared entirely the notice of Mrs. Judson, instead of copying any part of the exaggerated and romancing account in a New-York paper. It is said, in reference to the war in Burmah, in 1824:—

"Her letters, written in elegant Burmese, were given to the King, when no one of his officers dared to mention the subject to him. At length, he directed her, with her husband, to go to the English army, then marching on victoriously, under General Sir Archibald Campbell, and prepare the way for a treaty of peace. She was sent, with all the honors of an ambassador, and the British commander-in-chief received her in this character. She came to every point in the business, with great singleness of heart and clearness of understanding. The treaty was made through her influence, and even the proud monarch did not hesitate to acknowledge her merits, though her own narrative modestly conceals them"!!

There is a little truth in this paragraph; but the whole is so discolored, as to make it mere romance. The main statement here made, that the King sent Mrs. Judson, with all the honors of an ambassador, to negotiate a treaty, is, in itself, ludicrous, and is disproved by her own narrative. (Memoir, pp. 317—323.) The King endeavored to persuade *Mr.* Judson to visit Sir A. Campbell, and entreat him to abate his demands; but Mr. Judson declined, and Dr. Price was induced to go. The King was, finally, compelled, by the British General, to allow Mr. and Mrs. Judson, and the other American and English prisoners, to leave the Burman capital for the British camp. Their release was one of the conditions, on which alone the British General would consent to a peace; and the King, sorely against his will, was obliged to comply.

Notwithstanding these objections, the book is highly valuable; and we are glad to learn, that it has already met with an extensive sale.

2. *The Life of Philip Melancthon, comprising an Account of the most important Transactions of the Reformation.* By F. A. Cox, D. D. LL. D., of London. First American, from the second London edition. With important alterations, by the Author, for this edition. Boston: Gould, Kendall & Lincoln. 1835. 12mo. pp. 316.

This is a neat edition of a work, which has obtained in England a permanent reputation. The acquaintance, which many in this country have formed with its author, will induce them to read the book with increased interest. It is well written, in a style, which, though flowing and ornate, is not turgid. It shows all the learning which is appropriate to the subject, without an offensive display. The facts concerning Melancthon are detailed with clearness, and a lucid view is presented of the principal personages and events of the age. From no other book, within the same compass, could a better knowledge of the rise and progress of the Reformation be obtained. For this reason, as well as for the attractions which belong to the character of Melancthon, the book is valuable. It may be read with great profit at this time, when the Catholic controversy makes a knowledge of the facts and principles of the Reformation highly important. In this excitable age, too, when it seems to be thought, that no man can be sincere, without being an active partisan, nor in earnest, without being violent, a study of the character of Melancthon would be useful. Dr. Cox shows, very successfully, that Melancthon has been misrepresented. He was mild and amiable, yet always firm in maintaining the truth. Because he was not as noisy and abusive as most of his contemporaries, he has been accused of timidity. But he had at least as much moral courage as Luther himself; for while they were equally firm, Luther was resolute and bold by natural temperament, while Melancthon, gentle and kind in temper, and elegant in mind, did violence to his own nature, in maintaining a strenuous contest with fierce and angry opponents. Melancthon was the most learned of the Reformers. He was the best writer among them; and most of their important documents came from his pen. He has been justly called the *Secretary of the Reformation*. He was, in fact, as necessary in his sphere, as Luther; and the great moral revolution which they and their associates achieved, could not, apparently, have been accomplished, without the coarse, bold energy of Luther, and the conciliating mildness, the profound learning, and the elegant pen of Melancthon.

This book deserves a more extended notice; and in a future number, we may again refer to it.

3. *A History of the English Baptist Mission at India.* By BARON STOW, Pastor of the Baptist Church in Baldwin Place, Boston. Written for the American Sunday School Union, and revised by the Committee of Publication. Philadelphia: American Sunday School Union. pp. 252.

The Baptists took the lead in modern missions, and God has highly honored their efforts. The first name among the missionaries of our age, is that of Carey.* The most important missionary establishment in the world is that at Serampore. The most successful mission on earth, in reference to the conversion of souls, and the prospects of a rapid triumph of Christianity, is, perhaps, our mission in Burmah. The history of the English Baptist Mission in India was a proper theme for a Baptist pen; and we greet this little book with the more pleasure, because it was by our own suggestion, that Mr. Stow undertook, several years since, to write it. We expected an able, interesting narrative; and we are not disappointed. We are glad, that such a book is now circulating among the Sabbath Schools in our country. Its effect must be salutary. But the book is worthy of perusal by adults. The leading facts in the history of the mission are faithfully stated, and much valuable information concerning the superstitions, the manners, customs, &c. of India, is interspersed. There are two small maps, and several wood cuts, which, though rather coarse, are useful as illustrations.

4. *A Guide to Conversation on the New Testament, designed for Bible Classes, Sabbath Schools, and as an aid to Family Instruction.* Vol. I.—*Gospel of Matthew.* By WILLIAM HAGUE, A. M. Boston: Gould, Kendall & Lincoln. 1835. pp. 213.

This book is written on a plan somewhat new. It is a familiar exposition of the Scripture, by the teacher and the pupil, the former supplying information not within the reach of the latter, and asking questions, which the pupil may, by proper study of the Bible itself, be enabled to answer. Both teachers and pupils are thus forced to study, their minds are tasked, and the exercise is made more interesting and useful to both, than the old practice of asking printed questions, and repeating the printed answers. Much accurate learning, and sound principles of interpretation, appear, in all parts of the book. It is

* We are expecting, for a future number, a full biographical account of this distinguished man.

thus a safe "Guide;" and many ministers would be profited by studying this little volume. There is an earnest tone throughout, which indicates a mind impressed with the importance of the subject under consideration. The constant aim is to benefit the soul, and not merely to instruct the understanding. Solemn, searching, personal questions are introduced on every fit occasion. We hope that Mr. Hague will proceed, and "guide" teachers and youth through the New Testament at least.

5. *Helon's Pilgrimage to Jerusalem; a Picture of Judaism, in the Century which preceded the Advent of our Saviour. Translated from the German of Frederick Strauss. Revised and abridged by BARON STOW, Pastor of the Second Baptist Church in Boston. "Salvation is of the Jews."* Boston: William D. Ticknor, and Gould, Kendall & Lincoln. 1835. 12mo. pp. 298.

This book illustrates the history, manners, and customs of the ancient Jews. This is done, by narrating the history of a young Jew, born in Egypt, who goes to Palestine, visits Jerusalem, witnesses the worship at the temple, travels over the Holy Land, becomes a priest, marries a beautiful Jewess, and, finally, is shipwrecked and drowned, with his wife, on their return to Egypt. A great variety of incidents are introduced, and most of the peculiar rites and customs of the Jews are illustrated. The narrative is interesting, though the reader is continually reminded, that the incidents are introduced, for the sake of the illustrations. For this reason, some of the events seem forced and improbable; especially the sudden and vehement jealousy of Helon, which is evidently introduced, for the purpose of illustrating the dreadful ceremony of drinking the water of jealousy, an ordeal, to which, we are inclined to believe, very few Jewish husbands ever subjected their wives. The specimens of Hebrew poetry, drawn from the Scriptures, and displayed in the true poetical form, are among the greatest attractions of the book.

6. *The Baptism, or the Little Inquirer.* By WILSON JEWELL, M. D. Published by the Massachusetts Sabbath School Union.

We are glad to see the Baptists waking up, and giving some attention to the work of providing suitable books for their own children. We rejoice, that there are so many excellent books for the young; and especially, that the American Sunday

School Union has furnished our schools with so large a stock of admirable juvenile literature. But we ought to have books, adapted to all ages, which shall teach our own sentiments. Dr. Jewell has written an interesting little book, in which the unscriptural and injurious practice of infant baptism is treated in a skilful manner. Our copy of the book has been in such demand, that it is not now at hand, and we cannot specify one or two points, where an alteration might be desirable. Dr. J. exhibits a happy talent for this kind of writing; and we are glad to learn, that he is preparing another work for children, respecting the Lord's Supper.

EDITOR.

[Several other notices of books omitted for want of room.]

ART. XII.

MISCELLANEOUS INTELLIGENCE.

[THE unexpected length of several articles in this number, has excluded a variety of statistical and other information, which we intended to insert. We can do no more, at present, than introduce a few items, as a specimen of the plan which we intend to pursue.]

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The American Baptist Magazine is now devoted entirely to missionary subjects. It contains 24 pages each month, at one dollar per annum.—It is under the Editorial care of the Rev. Solomon Peck, who is amply qualified to make it worthy of extensive patronage. As the official publication of the Baptist Board of Foreign Missions, it is entitled to a very wide circulation.

NEW-ENGLAND SABBATH SCHOOL UNION.

A Union, with this title, was formed at Lowell, Mass. on the 20th of January. Its object is, to promote the prosperity of Sabbath Schools connected with the Baptist Churches in New-England. The Depository will be kept in Boston.

—
SEMPLER'S HISTORY.

We are glad to learn, that a new edition of Semple's History of the Virginia Baptists is in preparation.

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STATE CONVENTIONS.

New-Hampshire.—The New-Hampshire Baptist State Convention was held at Deerfield, October 20—22, 1835. The number of associations in that State is 6; churches, 92; ordained ministers, 66; licentiates, 17; communicants, 7610. Total amount contributed for missions, in about eighteen months, \$2815 89.—The New-Hampshire Branch of the Northern Baptist Education Society has fifteen beneficiaries.—Connected with the Baptist Churches are 104 Sabbath Schools, 1000 teachers, 6250 scholars, 12,000 volumes.

Maine.—The Maine Baptist Convention was held at Portland, Oct. 7 and 8, 1835. Baptist Associations in Maine, 10; churches, 242; ordained ministers, 157; licentiates, 26; pastors, 100; destitute churches, 142; members, 16,318.

The Maine Branch of the Northern Baptist Education Society has thirteen beneficiaries.

New-Jersey.—The Baptist State Convention met at New-Brunswick, Dec. 4. The session was a pleasant one. The Convention raised for missions, during the year, \$1932 78.

Tennessee.—The Baptist State Convention met at Nashville, Oct. 9, 10 and 11, 1835. The Convention employed ten missionaries during the year. The prospects of the Baptists in this State are becoming brighter.

Quarterly List of Deaths of Ministers, Ordinations, Dedications, and Constitution of Churches.*

DEATHS.

At Westborough, (Mass.) Nov. 29, Rev. ALONZO KING, Pastor of the Baptist Church in that town. He was the author of the valuable Memoir of Boardman.

In New-Haven, (Conn.) Dec. 19, Rev. HENRY LINES, a Baptist minister, aged 53.

At Adams, Washington Co. Ohio, Dec. 17, Rev. LEVI CULVER, aged about 60, a missionary of the Ohio Baptist Convention.

ORDINATIONS AND INSTALLATIONS.

In Weston, (Mass.) Nov. 18, M. JOSEPH HODGES, Jr. was ordained as Pastor of the Baptist Church in Weston.

In Newton, (Mass.) Nov. 25, Rev. FREDERIC AUGUSTUS WILLARD was installed as Junior Pastor of the First Baptist Church.

In Boston, Dec. 30, Rev. GEORGE B. IDE was installed, as Pastor of the Federal Street Baptist Church.

In Springfield, (Mass.) Jan. 6, Mr. DWIGHT IVES was ordained as Pastor of the First Baptist Church.

In Shelbyville, (Ken.) Rev. Mr. GIDDINGS was settled as Pastor, about the last of December.

In Lexington, (Ken.) Dec. 27, Rev. S. M. NOEL, D. D. was settled as Pastor of the Baptist Church.

On the 6th of January, Mr. JOSHUA MILLETT was ordained Pastor of the Baptist Church in Charleston, (Me.)

On the 2d of January, Rev. P. D. GILLETT was installed Pastor of the Third Baptist Church in Philadelphia.

DEDICATIONS.

In Hartford, (Conn.) on the 2d of December, the new meeting-house of the South Baptist Church was dedicated.—The house is seventy-four feet long, and forty-seven feet wide.

In Holden, (Mass.) Dec. 24, a new Baptist meeting-house, sixty-one feet by forty-five, was dedicated.

In North Springfield, (Mass.) Dec. 30, a new Baptist meeting-house was dedicated.

CHURCHES CONSTITUTED.

The Second Baptist Church in Waterford, (Conn.) was constituted Dec. 31, 1835.

A Baptist Church was formed in Richmond, (N. H.) Dec. 24.

* We give this list, merely as a specimen of our plan.—We shall make arrangements to obtain a full and correct list, for future numbers. Such a table may assist in marking the progress of the denomination.